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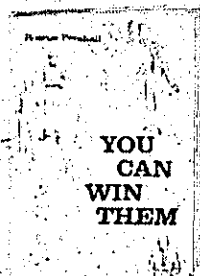


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THE PREACHER'S magazine

JULY 1963

APPOINTED A PREACHER

By G. B. Williamson

THE SHOCK OF SATANIC ENCROACHMENT

Editorial

A MINISTER'S BREAKDOWN . . . and HIS RECOVERY

ECSTATIC UTTERANCES

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HOLINESS IN LEVITICUS

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OUR INHERITANCE—HEART PURITY

Hugh Rae

YOU, GENTLEMEN, ARE TO BE PREACHERS

Frank Howie

proclaiming the Wesleyan message

The Preacher's Magazine

Volume 38

July, 1963

Number 7

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GUEST EDITORIAL

Appointed a Preacher

By G. B. Williamson

PREACHING the gospel of Christ is more than a vocation or a profession. The idea that God calls whom He chooses to prophesy or preach has persisted through the centuries. Those who have sought to discard this concept have belittled the Christian ministry to the extent of their success.

It is inescapable that Moses,¹ Isaiah,² Jeremiah,³ and Amos⁴ were imbued with the thought that they were men commissioned of God for their work. Jesus Christ conveyed this idea to His disciples.⁵ Such a sense of mission was elaborated and illustrated by St. Paul.⁶ In the salutation of eight of his Epistles, He introduces himself as an apostle by God's call, His will, or His commandment. With all this accumulated evidence that preaching is by divine appointment it is not inappropriate to designate it as a holy calling.

I. There are some deductions to be made from the premise that this holy calling originates with the holy God.

A. First, it is clear that when God's choice has been made known it is irrevocable. There is no place to quit until failing health, age, or death have

intervened. Yes, a God-called man may default his ordination by flagrant sin or neglect of duty, but he must live under the condemnation of a deserter. As a soldier of the cross he is A W O L. There is no discharge in God's army.

B. It is also obvious that such a holy calling is all-exclusive. "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."⁷ A man sent of God as a minister of the reconciliation has a conviction so urgent and compelling that he has no time or energy that is not consecrated to his calling. His life is shut up to a single purpose. All his powers are under tribute to his Lord and Master.

C. Another deduction of the divine origin of our calling is that its compensations are in spiritual and eternal values. "The labourer is worthy of his hire"⁸ and those who preach the gospel are to live of the gospel.⁹ But the called preacher is not to lust for money or the luxury and security it can provide. He is not to measure success by the salary he receives. Emphatically he is never to preach as a hireling who would shade the truth for self-protection. He does his duty and preaches the

¹Exod. 3:1-10.

²Isa. 6:8.

³Jer. 1:4-5.

⁴Amos 7:14-15.

⁵Matt. 4:19; John 15:16; 17:18; 20:21; Mark 16:15.

⁶Acts 26:16-19; I Cor. 9:16; Gal. 1:15-16; Eph. 3:7; Col. 1:25; I Tim. 1:12; 2:7; II Tim. 1:11.

⁷I Tim. 2:4.

⁸Luke 10:7; I Tim. 5:18.

⁹I Cor. 9:14.

preaching God bids him, and trusts the promises of God for present remuneration and final reward.¹⁰

D. It is beyond controversy that the preacher who is called of God is accountable to God. He is responsible to those who set him apart to the ministry in the church. He is obligated to those who pay his salary. But final accounting for his stewardship is to God.¹¹ How solemn the thought, my final report will be to God, the Judge of all! His "Well done" shall be my most-sought-for approval.

II. If a holy calling is an appropriate designation, then it is to be inferred that both the preacher and those to whom he proclaims the Word of a holy God are called unto holiness. "As he which hath called you is holy, so be ye holy in all manner of conversation [living]; because it is written, Be ye holy; for I am holy."¹²

A. For the preacher, holiness should be both ceremonial and ethical. He is a man set apart. The idea of being consecrated to holy orders in the church is an ancient tradition. It persists even in current practice. In this, Christ is the Pattern of sanctification. He said, "For their sakes I sanctify myself, that they also might be sanctified through the truth."¹³ By choice of God, by his own acceptance of it, and by the confirmation of the church in formal ceremonies the preacher is a separated man. If this be not true, his parchments and vest-

ments are a sham. His titles and degrees mock him. The confidence men place in him is a shame on his name. These ancient concepts of the ministry persist in spite of the attempt of the superficial to discard or dilute them.

But this ceremonial holiness must be justified by ethical holiness. The preacher should be called a man of God as Samuel¹⁴ and Elisha¹⁵ were, because he is godly. He must be known as a minister of Christ because he has the mind and spirit of his Master. He is to be a teacher by precept and example who has learned the lessons of living soberly, righteously, and godly¹⁶ in Christ Jesus. In a distinctive sense he is to be a man purified for the exclusive possession of the Lord.¹⁷ He is, if worthy of his calling, "sanctified, and meet for the master's use, and prepared unto every good work."¹⁸

B. Such a man can unblushingly and confidently declare to those to whom he is sent that holiness is God's will for them,¹⁹ and that what He wills He provides,²⁰ and that what He provides He justly requires.²¹ He challenges his people to live holy lives. He stimulates their yearning for Christlikeness. He points them to the fountain in which they may wash and be made clean and whole. He leads them in the high road to heaven and God.

¹⁰1 Sam. 9:6.
¹¹II Kings 4:9; 5:8.
¹²Titus 2:12.
¹³Titus 2:14.
¹⁴II Tim. 2:21.
¹⁵I Thess. 4:3.
¹⁶Heb. 13:12.
¹⁷Heb. 12:14.

¹⁰Matt. 6:33; Phil. 4:19; I Pet. 5:4.
¹¹II Tim. 4:1.
¹²I Pet. 1:15-16.
¹³John 17:19.

FROM the EDITOR

The Shock of Satanic Encroachment

TROOST AVENUE, KANSAS CITY, has for long years been Main Street for Nazarenes around the world; for 2923 Troost has been the address of the Nazarene Publishing House for forty years. It's quite a street—Troost Avenue. Along its noisy margins will be found scores of little businesses. But also there are thriving, internationally related enterprises like Continental Bakery and the Upjohn Company. So Troost Avenue is conglomerate commercially.

But Troost Avenue is also conglomerate religiously. It holds rich memories for Nazarenes. At 2109 there stands the building which first housed our publishing operation. Twenty-fourth and Troost was for years the location of First Church—a center of holiness fire in early years. Then 2923 Troost is the address of our thriving Nazarene Publishing House. Also many fine churches of other denominations stand erect and respectable along this clattery thoroughfare. And there is a cemetery or two.

But as though attempting by one sweeping sneer to cancel out all of the religion of Troost Avenue is THE INFERNO LOUNGE. It hasn't been there long—a brashy interloper. But recently I was shocked when driving by it to see this sign

"THE FABULOUS INFERNO IS BEING ENLARGED"

And could you guess where this deplorable moral cemetery is located? Just a block and a half from Forty-first and Harrison, where for twenty years was located the First Church of the Nazarene. The devil had set up shop just a few steps from where holiness was promoted for twenty years. Thoughts like hot wires burned through my mind. Here are a few—

The Devil Is Still Alive!

Not only alive, he is prospering, needing more space to care for his growing clientele. From the Day of Pentecost until this hour we face a grim fact—we have not succeeded in bankrupting the devil. *Inferno Is Being Enlarged*. His satanic majesty is, on the whole, a shrewd businessman, and he is still alive.

The Devil Is Audacious

This bothers me deeply; it tests my moral patience. Did not those who hatched up this sacrilegious scheme of "The Inferno Lounge" have other possible locations? Could they not have gone to areas largely devoted to sin and degradation? But why, tell

me, oh, why, did the devil decide to open up just around the corner from where the Nazarenes heralded holiness forth for two decades? Is the devil grown bolder with the years? Is he now daring to stand on the very margin of the church and flaunt his soul-destroying wares right under our noses? I fear the answer is Yes. Sin is not only deeply entrenched; it is daring, bold, audacious. Remember that as we sally forth to the religious wars!

This Inferno Lounge even has a sign made in the shape of the devil holding a pitchfork, with flames leaping up around his feet—sacrilege that must test the forbearance of God.

The Fear of Hell Is Gone

This sheer but startling fact cannot be ignored. We lost the word HELL from the pulpits a generation ago, and now it is a byword on the streets, and a sales word for literature and

in the entertainment world. Hell has lost its terror to our generation—and I wonder if we ministers are not largely to blame.

But the Final Outcome Is Assured

As I drove on down Troost Avenue musing (and writing this editorial in my mind) a Presence seemed to slip in beside me. A sovereign voice, undismayed and unperturbed, seemed to say, "The devil that deceived them was cast into the lake of fire and brimstone . . . and shall be tormented day and night for ever and ever." I straightened up in the seat and gripped the steering wheel with fresh confidence. Then again this voice reminded, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

Thanks Be to God!

QUOTES and NOTES

THE MENNONITE General Conference, in a new policy statement intended to strengthen the church's position on "The Christian Family," approved artificial birth control, condemned abortion, and called divorce "contrary to the will of God." The statement asserted, "What Christianity is to accomplish, it can best do through the family. What the family must do, it cannot do without Christ and the Church. It is only when the family fulfills its highest function and is truly Christian that it will rise above difficulties and overcome the present threats to the home."

Faith never stands around with its hands in its pockets.

Living without faith in God is like driving in the fog.

Put work into your life and life into your work.

—DR. EDWARD L. R. ELSON, *The Missionary Worker*

Are We Reaching All of Them?

There is a birth in the U.S. each 7½ seconds. Every 19 seconds someone dies. Every 1½ minutes an immigrant arrives in the U.S. On the other hand, someone leaves this country every 23 minutes.

—*Pilgrim Holiness Advocate*

The Preacher's Magazine

A Look at a Healthy Minister*

By Wayne E. Oates

EVERYONE is subject to limitations of body and personality, and learning to live within these limits is the essence of emotional health. Not even the Christian pastor is exempt.

Staying within the bounds of health requires discipline. The minister, like others, must submit to some of these in order to be healthy, but there is more basic reason. He does it so that the fullest reservoir of life and vigor can be available for the many and varied roles his ministry entails. He presents his whole being as a living sacrifice to God, and this is his spiritual service to his people.

What he can do for health, then, is a pressing matter. To this end let us look at the healthy minister. What is he like?

First, he does not give in to people's desire to "deify" him. He is, as Paul and Barnabas told the people of Lystra and Derbe, a man of like passions [nature] with you . . . (Acts 14:15). Gently but firmly he interprets the limitations of time, energy, and promises under which he works. Without ditching responsibilities that are intrinsic to his calling, he stimulates the initiative of his people, rather than trying to do everything for them.

For instance, if a couple calls him for a conference about a long-stand-

ing marriage problem, he may ask them to visit him in his office, where they can have a measure of privacy. By doing this he saves the travel time between their place and his, and at the same time he stimulates their own initiative. Many pastors wear themselves out doing things for people which they would better do for themselves.

Second, the healthy minister has overcome his fear of rejection by his people without becoming a "law unto himself." By this I mean he is not chronically ridden by anxiety for their approval. He wants them to like him, to be sure, but he does not allow this desire to keep him from assessing objectively their real needs in the midst of their own self-devised plans for getting what they want.

What David Reisman has called "other-directedness," or the external motivation, the "approval of the crowd," characterizes many Protestant ministers. Economic insecurity, in that "the people pay our salaries and we've got to please them," is often used as a cover for a deeper problem—that is, we value their approval so highly that our desire for it obscures their deepest spiritual distresses.

Third, the healthy minister is able to be direct and clear with his people without undue hostility. For example, he may have promised to take his family to the doctor for polio

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shots. A parishioner calls, or more likely, just happens to bump into him. Rather than explain directly and clearly what his obligation to his family is, the pastor may anxiously stand and discuss trivia with the parishioner. Thus he may boil with inner resentment, unconsciously causing the person to wonder what was the matter. A frank explanation of the pastor's promise to his family would have aided his inner health and serenity all day.

All the research on the emotional health of the minister points to unresolved burdens of hostility as the primary problem of the minister's psychic health. Practicing openness, speaking the truth in love, would do much to prevent such accumulations. The daily art of seeking forgiveness for known mistakes would help him to lie down to untroubled rest at night—one of the first ingredients of good health.

I am convinced; furthermore, that the average minister eats too much of the wrong kind of food to remain healthy. We are intemperate in our eating habits, and often both encourage and are encouraged by our people in this.

The feast days of ancient and modern orthodox Judaism were followed by fast days. In our effort to do away with "legalism," we have become culinary gluttons. The religious significance of food laws can be reassessed in the light of our stewardship of our own health as ministers. More than that, there is the stewardship of our excess calories at the point of missionary societies, both in the money saved in unnecessary food and in visits to reducing salons. We need a more profoundly Christian motive for correct body weight than the vanity motif of the right-size hips.

Fourth, the healthy minister manages his schedule in such a way as to

have considerable amounts of time to himself. In *The Church and Mental Health*, edited by Paul Maves, Daniel Blair points out that the minister's health is imperiled by his goldfish-bowl existence. He is right, for the spiritual fiber of a pastor's health becomes threadbare from overexposure to group relationships. He smiles so much from necessity that he tends to forget what his real smile is like.

Our Lord Jesus Christ went apart from the crowd for a while on many occasions. He gave himself to prayer, meditation, and rest. I might say that we must go apart from the crowd or come apart from within. This privacy must also be extended to the family of the pastor, because it is his job under God to provide this for them also.

Fifth, the healthy minister needs to ventilate his life with durable relatedness to people who are not related to his own church. The average pastor's life becomes stuffy, stale, and cramped because of much contact with the same people.

He needs to be related to other people, some of them could well be of the "publican and sinner" variety. Jesus did this. He set an example of health for today's pastor. The people need and often appreciate a pastor in a way in which the "chronically religious" person does not and cannot.

The public educator, the lawyer, the social worker, the penologist, and many others can be a support to the pastor and he to them. Foremost among these are the medical doctors of the community. They can give the pastor detailed, scientific assistance in the maintenance of his own health as well as that of his parishioners. Besides, they can often shake the morose minister out of taking himself too seriously, thus helping him gain a better perspective on his work.

The author of this article is a Methodist minister, now serving in a successful pastorate. His story is presented with the hope that it might be preventive therapy to some of our ministers.—Editor.

A Minister's Breakdown . . . and His Recovery*

THE BEGINNING of a new church year that fall brought with it big plans, high hopes, and expectations of a strenuous but enjoyable schedule.

Just a few months earlier, after six years as district superintendent, I had accepted appointment to a downtown church. It was with full knowledge of the problems that would go with such a situation. I knew how hard it could be—and how rewarding.

The first year was a good year as we Methodist preachers like to say, but I felt that I was hardly started. Summer vacation did not bring relaxation; I guess I took my problems with me.

I had a few short depressions, some brief periods of what we call "crying jags." I had disappointments, too, but I believed that I could weather the storm.

I preached on September 22, but without confidence or joy. I had no thought that I would not preach again until January 18. In those four months I knew the dark night of the soul. I knew the cold fear that at fifty-five years of age my ministry might be over. I knew what it was to have inner tremblings twenty-four hours a day.

I knew what it was to be unable to converse with even my best friends without succumbing to spells of weep-

ing. I knew weeks in bed and treatments that came to mean horror. I knew despair, complete lack of self-confidence, what it was to wonder if I ought not to bring my life to an end.

After a short relapse, I went back to work part time on January 18. I was able to get through the Lenten season and spring pretty well, but I knew that I was not up to par, and there was another short relapse. But by August of the following year I was able to take the full load again, and have carried a heavy schedule ever since, with hardly a day away from work and none of it because of illness.

Perhaps a few observations on the road back to health will help others.

1. We need to re-examine our motives frequently. All of us act from mixed motives. Our minds play tricks on us. The unconscious part of our mental make-up often contains conflicts and drives which we do not easily acknowledge as being in our conscious thinking. They seldom enter our consciousness, but these deep-down complexes are closely associated with networks of memory, and they may be threatening us deep within.

Looking at one's self is difficult; maybe we need help from a counselor who is sympathetic and under-

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standing. Quite frequently what we think is complete dedication is simply the effort to prove ourselves superior because we suffer deeply from unconscious inadequacies.

Some of our sacrifices may not be completely sincere. They may be some of the punishment which we inflict on ourselves because we know, deep within, that we are guilty of deep-rooted pride and egocentricity. The very fact that we have responded to the call to be ministers may make us more subject to the dangers of conflicting drives.

2. It might be well for us to ask ourselves if we are trying too hard. We are important, for surely God works through persons. When He sought to reveal His complete nature and redeem the world, He did it through a Person. And He is doing it through us.

It is important for us to remember, however, that God is still God. It may be that we have been trying to be God, that we have taken ourselves so seriously that we have felt it necessary to labor beyond our strength, and with strain, rather than to go about our tasks with the calm confidence that, having given ourselves and our talents to Him, His must be the victory.

3. We must always remember that playing is almost as important as praying. We ought to be able to play without a sense of guilt.

It may be difficult for us at times to acknowledge that prayer can sometimes make us worse. The prayer which focuses attention on our problem can increase it rather than bring the solution.

I have always despised a lazy preacher. But there is certainly a need for finding wise recreational activities that rest the body and the

mind because they are different from the general round of ministerial activities.

4. Let us beware of fatigue. Dr. Edgar Spencer Cowles of the Body-Mind Clinic in New York wrote that he had never known a case of depression that did not begin with fatigue. When it is difficult to sleep, and when we find it hard to laugh, we ought to take warning.

Out of the experience of a nervous breakdown some great enrichments do come. For me preaching has become easier than before. There has been a greater joy in proclaiming the truth of the gospel, probably because there is an underlying sense of gratitude for recovery, and increased appreciation of the fact that our sufficiency alone is of God and not of ourselves.

Certainly, along with this help in preaching is the better understanding of the problems of the person counseled, and a greater realization of some of the ways by which those with troubled minds may come to know the peace of God that passes all understanding.

Among the enrichments, I think of the first Sunday I was back in the pulpit. A friend preached the sermon and I served as liturgist. Some of our elderly members came early, and when I walked into the pulpit they began to weep with joy. The greeting received at our "coffee time" after the morning service was an experience never to be forgotten. No group of people could be more considerate, no congregation more gracious, no people more sincere in their welcome.

Let me add these things which helped me back to health: First of all was the kindness and care of a loyal wife, whose devotion was untiring and endless.

Second, the therapy of rest, being

away from all strain and responsibility.

Third, I would certainly mention the healing of prayer. I do not mean my own prayers, although they were part of the therapy, but I am thinking of the prayers of others. I was lifted up on the wings of their earnest intercessions.

Fourth, there was the wisdom of trained men who, with medication and therapeutic methods, were able to help nature help itself.

Fifth, part-time work, for when one begins the road back, he must begin anew if he would get back confidence.

Sixth, there is infinite value in action. I am grateful for the things there were to do—walks, auto rides, fishing at the lake.

Finally, and certainly not least, I found the healing value of the writings of persons who knew from experience what I was suffering. I am especially grateful for Leslie Weatherhead's *Prescription for Anxiety* (Abingdon Press, \$3.00). He had been over this rough road himself; and he combines intelligent religion with a profound knowledge of modern psychology and common sense. I read his book until I had memorized great passages of it—not only great ideas, but sentences that I could quote to myself.

The time is coming when we will know more about the causes and symptoms of breakdowns, and when we shall know what to do to avoid them.

At a time when speaking in tongues is much in the religious news, this discussion will be found fair and helpful.—Editor.

Ecstatic Utterances

By Nelson G. Mink*

THERE SEEM to be two types of tongues referred to in the New Testament. One of them is the speaking in languages that are known to the hearers, where no interpreter is needed. This is what happened on the Day of Pentecost. Three different verses in the second chapter of the Acts make it unmistakably clear that the "speaking in other tongues" was a matter of speaking in languages that

were known to those who heard them.

The second type of "tongues" mentioned in the Bible is found in I Corinthians, chapter fourteen. It is well to remember that the word "unknown" is an italicized word, and thus does not appear in the original. It is thus a word supplied by the translators to bridge a gap, to try to make the meaning clear. The Greek word *glossias* which occurs in I Cor. 14:2, 4, 13 is the same Greek word

*Pastor, Santa Rosa, California.

used in Jas. 1:26, "And bridleth not his tongue . . ." It is also found in Jas. 3:5-6, 8. Paul used it in the "love chapter": "Though I speak with the tongues of men and of angels . . ." It is used in several other different places in the New Testament. The Westcott and Hort lexicon refers to the word as "a language." Liddell and Scott's lexicon says of this word: "The tongue, by word of mouth . . . A tongue, language. To use a language or dialect."

In Moulton and Milligan's *Vocabulary of the Greek New Testament* they say: "Grammarians use *Glossa*, not only for 'language' but also for 'local peculiarities of speech.'" This source says further: "This leaves us free, if we choose, to reduce very considerably the abnormality of the 'tongues,' which need not always have been foreign languages as in Acts 2:4, etc." This very reliable source of information seems to make no room at all for their use as the modern Pentecostal movement understands it. Dr. Godbey in his commentaries, commenting on these "gift" passages in both I Corinthians 12 and I Corinthians 14, says, ". . . In the case of your humble servant, the gift of tongues and interpretation and teaching predominate while writing these commentaries." In the passage for I Cor. 14:5, "I wish you all to speak with tongues . . ." etc. Dr. Godbey states further: "I preach, teach and write constantly from the original Greek, making no use of the English translations. Now suppose I should read and speak the Greek; you know it would be unintelligible and of no value to the hearer. Hence in so doing I would not only forfeit my opportunities to do good, but actually grieve the Holy Spirit. Hence I do not use this unknown tongue in my ministry to the people, though I have it constantly before my eyes; but

I translate it whether preaching by speech or pen, so the people receive the truth in plain English" (IV, 223-24).

Dr. Godbey claimed to have all "nine of the gifts" at one time or another, but clearly understood the gifts of "tongues" and the "interpretation" of the same to refer to the talent and ability God had given him in understanding and using the original Greek. *Thayer's Lexicon*, considered a classic in its field, and nearly always quoted by any who do any Greek research, makes this comment on *Glossa*, i.e., "tongues." "Men . . . no longer quite masters of their own reason and consciousness, pour forth . . . strange utterances . . . dark, disconnected, quite unfitted to instruct or to influence the minds of others."

It is not the aim of this author or writer to appear in any way to be unbrotherly or discourteous toward any who believe in the modern so-called "tongues" theory, but he does feel it necessary to be as plain as Christian ethics and sound judgment would warrant at this point. Let us consider these important propositions:

I. FIRST, IS THE COMING OF THE HOLY GHOST EVIDENCED BY SPEAKING IN TONGUES?

There are seven instances in the New Testament where individuals received the Holy Ghost: (1) Christ himself, at the Jordan River; (2) the disciples and others on the Day of Pentecost; (3) the outpouring of the Spirit recorded in Acts 4; (4) the converts in the revival down in Samaria; (5) the household of Cornelius; (6) the experience of Paul under the hands of Ananias; (7) the twelve brethren of Ephesus.

In only three of these instances are there references to any kind of

tongues, and one of these is on the Day of Pentecost, where it is most clearly established that known languages were used. This is so clear that it does not appear needful even to labor the passage. It is quite evident that in recent years those who have claimed "tongues" have had to go out of the second chapter of Acts to find it. In the other two instances mentioned above, it seems that when the Spirit came, they just had to cry out with loud praises to God.

In the "Question Box" in the *Herald of Holiness*, sometime in 1949, Dr. J. B. Chapman answered a questioner about the "tongues movement" in these words:

"This movement came into being, as I remember, almost thirty years ago now. It has been pretty widely scattered and has done a great amount of good. But its emphasis upon speaking in tongues has been unfortunate. I believe this particular matter has hindered rather than helped the movement. I can see no necessity for utterly condemning the movement and all the people who make it up, any more than it is required to 'fight the churches' . . . but it is a fact that in all these years there has not been an established case of anyone's speaking in any of the known languages of men by the Spirit's gift without laborious study. The whole phenomenon is explainable on a physical basis and is prevalent among Mormons, Hindoos and others quite as much as among Christians. No, I do not think you or anyone else has seen a manifestation of tongues like that which was seen at Pentecost. There, the marvel was not that the language was unknown, but that it was so clearly known and understood."

Dr. W. B. Godbey is not as lenient and patient as Dr. Chapman, but calls the "tongues movement" satanic! Ac-

ording to his understanding, it had its beginning at the turn of the century in Los Angeles, being brought there by a colored man from Dixie. Dr. Godbey goes on to tell that he was asked if he would come and preach for the folk of the new movement. He was at the time conducting a meeting in Peniel Hall in Los Angeles. He found time to give them a service. He preached with unction to a large audience. After the service a committee waited on him, as they did all the others, asking him if he had received the baptism with the Holy Ghost and the sign—i.e., speaking with tongues. He credits himself with being the first to give them an affirmative answer, and responded, "I can say with Paul, 'I speak with tongues more than ye all.' At this moment he proceeded to utter some words in the original Greek from the New Testament. The folk shouted over him and said, 'He has it all right.' They then asked him to come and head the movement for them. He of course declined, saying, 'Jesus has captured me for time and eternity.'"

II. DIFFICULTIES CONNECTED WITH TONGUES

The pastor of a certain congregation was giving out his message when a lady stood up and began to speak ecstatically, using words that were unlike any recognizable language. The pastor waited patiently until she had finished, and then asked; "Is there anyone present who will interpret what our sister has just said?" There was no response. Whereupon the pastor continued: "Is it not strange that, when I was given a message from God's Word which you could understand, I should be interrupted by a message that none of us can understand? I therefore declare this to be not of the Holy Spirit, and

shall proceed with the message from the Word." In Phillips' translation there is this verse: "By all means use your judgment, and hold on to what ever is really good."

These facts given below give us a lot of material for unbiased thinking.

1. Christ, who is not only our blessed Saviour, but also the world's greatest Teacher, spoke in detail about the Christian life. He discussed the number of the hairs on our heads, and discussed every phase of Christian conduct, yet not once did He ever say anything to us about speaking in an unknown tongue.

Surely our Saviour, who told us so definitely how to be saved, and who spoke in such detail about sanctification and the office work of the Holy Spirit when He comes—surely He would have at least casually mentioned unknown tongues if they had any place in our lives.

2. John, the beloved disciple, who has given such a beautiful Gospel, and has written largely to the Christian, does not refer to tongues in any of the five books of the New Testament that he was inspired to write. He dealt quite at length with theology, and the deeper things of the Spirit, but no mention anywhere, not even a trace of the "tongues" question!

3. Paul, the apostle who wrote fourteen of the books of the New Testament, leaves out any reference to the speaking in tongues in such great books for the Christian as Galatians, Ephesians, Philippians, and Colossians, as well as the great treatise on the Christian faith in the Book of Hebrews. In only one book does he deal with this subject, and this is First Corinthians, where he confessedly is writing, not to matured, established Christians, but to those who are "yet carnal," who are having

wranglings and contentions among themselves, confused about a number of things, and who were also at times involved in some cases of twisted views about chastity and morals.

The people he dealt with in the seacoast town of Corinth were a mixture of persons and views from all over. It was necessary for him to give them basic instructions as to how to act in church and at the Lord's table. From this particular group where ignorance and irregularities abounded, he found it necessary to deal with the subject of "tongues." Let it be remembered that Paul gives us in the First Corinthian letter the most beautiful treatise on sanctification, and what the Holy Spirit does for one who is filled, as he elaborates in the beautiful thirteenth chapter on what Henry Drummond called "The Greatest Thing in the World."

4. And whatever these tongues actually were, Paul is very clear to tell us that they are not for all. This matter has hardly been a consistency among those who have advocated the gift of tongues. Paul is so very clear in the twelfth chapter of I Corinthians to make it known that none of these nine gifts are for all. He asks, "Do all speak with tongues? do all interpret?" and the very grammatical arrangement of this passage and the word used imply the negative answer.

5. Whatever these tongues were, he places them at the bottom of the list that he gave, and shifts the weight of his inspired argument away over for the work of preaching, "prophecy." He makes preaching the gospel a ratio of 2,000 to 1 as over against speaking in tongues.

PRACTICAL CONSIDERATIONS

1. In studying such books as *Deeper Experiences of Famous Christians*,

by J. Gilchrist Lawson, and McAllister's book, *Men and Women of Deep Piety*, the matter of any trace of ever speaking in tongues is so noticeably absent. Why could this not have been included in the lives of these great spiritual giants of our past if it really was a part of their experiences?

When we read in detail of the lives of such mighty, Spirit-anointed people as John and Charles Wesley, John Fletcher, Lady Huntingdon, Phoebe Palmer, Catherine Booth, Charles G. Finney, D. L. Moody, P. F. Bresee, and Bud Robinson, as well as a host of others, somewhere it would have gotten out if they had ever had the gift of tongues. But not once do we ever hear of this doctrine finding any attachment to their honored and useful lives.

2. That "speaking in tongues" has been associated with inconsistent lives, and in some instances with later confession of open sin, is so well established now that it is almost embarrassing to go into it. Gifts do not always have grace with them. Poor Balaam uttered some very striking prophecies, and they are beautiful too, when he was already backslidden by every standard we know of, and perished a short time afterwards.

Rev. B. F. Neely in his book *On to Perfection* has records of those who were definitely backslidden and could not get back to God because every time they tried to pray they would speak in tongues.

Dr. John R. Church, in his book *Which Is Right?* gives at the close of this very fine work some of his personal experiences with some who talked in tongues who were very much out of line with things spiritual. One was a schoolmate, a young boy, unconverted, but would put on a

demonstration. This he did by working himself up into a frenzy, and then going off in tongues. He did not claim conversion and later went into deep sin. Another case Dr. Church relates was of a man who came and sat on the front seat in the revival. This night, after the very serious sermon on eternal punishment, during the altar call this man began to say, "Glory to God! Glory to God!" After Dr. Church called him down, when he went over to talk with him, he smelled whisky on his breath, and noticed cigars in his coat pocket. A third instance this same author gives is of a woman who came as a seeker to the altar, and almost immediately worked herself up into speaking in tongues. He asked her of her need, and she said she was a backslider.

FINALLY

True holiness as taught in the Bible has to do with a clean heart, a straightened-out past life, a Blood-washed experience, a right relationship with God and others, and a witness of the Holy Spirit so clear in the soul that no extra evidence is needed or desired.

True holiness could never put an emphasis on such a physical expression. It is taken up with that wonderful something wrought within.

True holiness has stood the test, and has acted the same for some two thousand years. It creates a good fellowship wherever men's hearts have been purified by the Blood, and makes the life consistent. It meets the need Wesley expressed in these words:

*A heart in every thought renewed,
And full of love divine,
Perfect, and right, and pure and good,
A copy, Lord, of Thine.*

Gleanings from the Greek New Testament

By Ralph Earle

Eph. 3:1-7

PRISONER

The word is *dēsmios*, from the verb *deo*, "bind." So it literally means "one who is bound." It is used regularly in the New Testament (sixteen times) in the sense of "prisoner."

Here Paul refers to himself as "the prisoner of Jesus Christ." The same expression occurs in Philemon, verses one and nine. In Eph. 4:1 and II Tim. 1:8 he calls himself a prisoner of the Lord.

This reflects an amazing faith. Actually Paul was a prisoner of the Roman Empire. But instead of bemoaning his fate—the lack of opportunity for preaching and traveling about in missionary work—he saw himself as the personal prisoner of Jesus Christ. He was bound in body, but free in spirit.

A very busy and widely traveled Christian worker once found himself flat on his back in bed. Tempted to feel sorry for himself and frustrated at his enforced inactivity, he turned for comfort to the twenty-third psalm. As he read the familiar words, "He maketh me to lie down," the Spirit suddenly put a period right at that point. The man went no further. Here was the truth he needed. It was not ultimately the sickness which made him lie down, but the Lord—who wanted to talk quietly with His

servant who had been too busy to listen attentively.

The great apostle was one of the busiest men of his day. Preaching, traveling, writing, organizing new churches—he had little time for meditation. Now he was "the prisoner of Jesus Christ," bound physically that he might be freed mentally and spiritually to meditate and pray. His thinking had time to settle, and in these Prison Epistles he has skimmed off the cream and given it to us.

DISPENSATION OR STEWARDSHIP?

The word *oikonomia* is translated "stewardship" in the Gospel of Luke and "dispensation" in the Epistles of Paul (K.J.V.)—the only places where it occurs in the New Testament. We have met it already in 1:10, where we found that neither meaning seemed to fit very well in that place.

However, here the correct sense, "stewardship," fits exactly. To Paul was committed the "stewardship of God's grace" (R.S.V.), that he might administer this grace to the gentiles.

AGES OR GENERATIONS?

The word (v. 5) is not *aiōn*, "age," but *genea*, "generation." Most recent English translations have "generations" (A.R.V., R.S.V., N.E.B., Berkeley, Ballantine, 20th Cent., Phillips). However, a few (e.g., Goodspeed, Weymouth, Williams) still have

"ages." Out of forty-two occurrences in the New Testament, *genea* is translated "generation" thirty-seven times in the King James Version, "time" twice, "age" twice (here and v. 21), and "nation" once.

The meaning of the term is "1. literally, those descended from a common ancestor . . . 2. basically, the sum total of those born at the same time, expanded to include all those living at a given time,"¹ and so "generation." It can, however, mean "3. age, the time of a generation."² For this passage Arndt and Gingrich suggest other times.³

"FELLOWHEIRS"

In the sixth verse three related terms occur. They all begin with the same prefix, but this is obscured in most English translations.

The words are *synkleronoma*, *synsoma*, and *synmetochia* (as spelled in Wescott and Hart). The prefix *syn* is a preposition "expressing association, fellowship and inclusion" and means "with, together with."⁴

The first of these three terms is translated "fellowheirs" ("fellowheirs," A.R.V.; "fellow heirs," R.S.V.). Deissmann gives examples of this use in inscriptions of this period at Ephesus and Thessalonica.⁵ The second word is rendered "of the same body" ("members of the same body," R.S.V.). *Soma*, "body," is used for the Church no less than eight times in this Epistle (not counting the compound, which is found only here in the New Testament): The third term, found only here and in 5:7, means "joint partaker." The simple form, *metochos*, means "partaker" or "partner."

The American Standard Version

¹Arndt and Gingrich, *Lexicon*, p. 153.

²*Ibid.*

³*Ibid.*

⁴Abbott-Smith, *Lexicon*, p. 424.

⁵LAE, p. 92.

(1901) helpfully represents the common prefix of these three Greek compounds by translating them "fellow-heirs, and fellow-members of the body, and fellow-partakers." Similarly *The Riverside New Testament* (Ballantine) has: "fellow-heirs and fellow members of the body, fellow sharers." Moffatt reads: "co-heirs, companions, and co-partners."

MINISTER OR SERVANT?

I Was Made a Minister is the title of the fascinating autobiography of the late Methodist bishop, Edwin Holt Hughes. The book vividly documents the fact that God makes His own ministers.

The phrase in verse 7 is translated by both Moffat and Williams, "I was called to serve." Ballantine has, "I became a servant"; and Goodspeed, "I became a worker."

The noun is *diakonos*. Occurring thirty times in the New Testament, it is rendered (in K.J.V.) "minister" twenty times, "servant" seven times, and "deacon" three times. It is the word from which comes the English term "deacon," and is probably correctly translated thus in Phil. 1:1 and I Tim. 3:8, 12. But in the other instances is "minister" or "servant" more accurate?

Thayer defines the term thus: "one who executes the commands of another, especially of a master; a servant, attendant, minister."⁶ Abbott-Smith lists these last three meanings.⁷

To us today "minister" does not primarily connote "servant." But that is its earliest meaning. The *Oxford English Dictionary* indicates "servant, attendant" as the first meaning, but labels this usage "obsolete."⁸ Next it gives "one who waits upon, or ministers to the wants

⁶*Lexicon*, p. 138.

⁷*Op. cit.*, p. 108.

⁸OEB, VI, 473.

of another." This also it calls "archaic." The use of the term "minister" in an absolute sense for a clergyman began in Protestant circles in the sixteenth century, partly as a protest against the designation "priest."⁹

In the light of all this it is clear that in the New Testament "servant" is a more accurate translation of *diakonos* than "minister." For the primary meaning of the Greek word is "one who serves." That is not what the English word "minister" connotes today.

The usage of *diakonos* in the New Testament is very illuminating. There is a strange inconsistency in Matt. 20:26 and 23:11 in the King James Version. In both passages Jesus says that whoever would be

⁹Ibid., p. 474.

great among the disciples should be their *diakonos*. But this is translated "minister" in the first instance, and "servant" in the second. The latter is, of course, correct. The same inconsistency occurs in Mark 9:35 ("servant") and 10:43 ("minister")—*diakonos* in both places.

The true meaning of the word is shown by its use in Matt. 22:13 for "servants" of a king and in John 2:5, 9 for the "servants" at the marriage in Cana. Commenting on these passages, Scott says: "In none of these instances is the *diakonos* working in his private capacity; he is the representative of a higher authority whose commission and command he is fulfilling."¹⁰

¹⁰John R. W. Stott, *The Preacher's Portrait* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1961), p. 104.

Open letter to a congregation, after the pastor's resignation and before the successor was selected.—Editor.

My Dear People*

By Milo L. Arnold**

FOR THE PAST five and one-half years this page has been sort of a backyard fence over which we have visited about many things. Today I want to give the space to another very important person, the man who will shortly be your pastor. I am writing this before I know who he will be but knowing he will be a very per-

sonal friend of mine, a man called of God, elected by you, and highly esteemed by us all.

You and I now enjoy a friendship and understanding resulting from the years of fellowship in Christian living and working together. He will come to you as a stranger. He will seem very different from me because our personal differences will be magnified by the difference in your ac-

quaintance with us. If you are inclined to make any comparisons, please give him the benefit of five and one-half years of living among you before you do the comparing.

He will do his work in ways he has found most suited to his training and ability. You have given me that privilege and you will grant it readily to him. Since you are accustomed to my ways, his may seem unusual; but don't forget that at the first mine seemed unusual too. Help him do his tasks in his way as you have helped me do things my way. It will be but a very short time until you will feel utterly at home with him, and from the start you will enjoy his rich ministry in the setting of warm Christian friendship. He will be the kind of man you'll enjoy knowing better and better.

Your enjoyment of his ministry will be enriched by your own readiness to share your lives with him. Don't wait for him to do all of the getting acquainted. Remember, he must get acquainted with an entire new community while you need become acquainted only with him and his family. Every one of you must help draw him into the intimate circle of fellowship which characterizes the church and community. Invite him and his family to your homes for meals and informal refreshment times as quickly as possible after his arrival. The stay of a minister and his family in a community can be lonely or not, depending upon you as well as upon them. Don't allow them to endure a sense of loneliness as they make all the advances into your homes and hearts. Rather, reach out to meet them and welcome them in.

Please don't quote me to him nor tell him how I used to do things. Don't talk about my virtues in such a way as to make him feel that you are difficult to work with. Just relax

and treat him as the wonderful new Christian friend and brother minister of mine.

Help him give you his best by giving him your best. Help him preach well by encouraging him. Give him your attention and your kind words. You have given all these things to me most graciously. Knowing how meaningful it has been, I urge you to give him the same eager friendliness and respect.

When he has lived among you, laughing and weeping with you for a few years, you'll really appreciate him more and more. Then you'll discover that he was able to give you something fine from his own life which you could have gotten from no other. You'll love him from the start and keep loving him more and more as long as he is your pastor.

Anything I may have been able to give you has been made possible by the way in which you have opened your lives to me and co-operated with me in the work we have done together. In deep appreciation for this I ask you, as a very personal request, that you give him no less; rather give more, if possible. Extend to him the confidence and faith you have vouchsafed to me.

Soon Mrs. Arnold and I will immerse ourselves in a strange church and community and to it we intend to give our entire resources. We will be better people as we go because of what you have given us of yourselves while we were, by the providence of God, in your midst. You have helped us to love God and people more and more.

Extend your hands warmly to the man of God who comes to give a portion of his precious lifetime to you. He will love you and will very soon be "affectionately, your pastor." I will always be your indebted friend.

*Church Bulletin, Moses Lake, Washington.
**Pastor, Church of the Nazarene, Richland, Washington.

It is well for holiness preachers to go back often and drink at the fountain of holiness in Leviticus

HOLINESS IN LEVITICUS

By D. Edwin Doyle*

HOLINESS as it is taught in Leviticus is a legalistic holiness. Here we learn that holiness is written into the Mosaic law, and that there was no class of people in Israel who were exempt from the requirement to be holy.

The importance of holiness stems from the fact that God is a holy God, and man in order to be in right relationship with God must possess the same attribute.

There are two factors making up holiness as we know it today, and in legalistic holiness we find these same two factors; consecration and cleansing. This is the heart of holiness whether it be legalistic or experiential.

I. THE HOLINESS OF GOD

The first reference to the holiness of God is found in chapter eleven, and verses forty-four and forty-five. *For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth on the earth. For I am the Lord that bringeth you out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy.* This statement of fact voices a demand of the people. It is voiced again in the nineteenth chapter, and verse two.

What we mean by the holiness of God needs to be clarified before we go farther in this discussion. Holiness is the sum total of all of God's moral attributes, and it embodies both love and hate. He loves all that is good and right, and hates all that is evil. And the intensity of His love and the intensity of His hate are equal. His hate is to the degree of intolerance. Sin is foreign to God.

This holiness of God is projected into His moral laws and standards. It is His holiness which sets our standards of right and wrong. We dare not judge ourselves by ourselves, but by His holiness. Any other measuring stick than this will lead us into sin, invoking the wrath of God.

II. THE HOLINESS OF THE PRIESTS

The holiness of the priests is an important phase of holiness in Leviticus. The priests were in charge of the spiritual well-being of these people. With this responsibility it was important that they be as near like God as is possible for humans to be. It was the same with them as it is with us today. Our congregations will not live up to a higher standard than he who is their leader.

The priests, in order to be holy, had to be consecrated or set apart. This was done by Moses through a divinely ordained ritual which included sacri-

fices, offerings, anointings, and washings. Not only the bodies of Aaron and his sons but also their clothing were carefully washed. Water and blood through the Book of Leviticus are cleansing agents, and cleansing was one of the acts of consecration.

The priests had one function, and that was to perform all the sacrifices, and make all the offerings which were required at regular intervals. They were the mediators between God and man.

III. HOLINESS OF THE NATION

Israel was to be a separate and distinct nation. *And the Lord spake unto Moses saying, Speak unto the children of Israel, and say unto them, I am the Lord your God. After the doings of the land of Egypt, wherein ye dwelt, shall ye not do; and after the doings of the land of Canaan, whether I bring you, shall ye not do: neither shall ye walk in their ordinances. Ye shall do my judgments, and keep my ordinances, to walk therein: I am the Lord your God. Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the Lord (18:1-5).*

Chapter nineteen summarizes the Decalogue. This is indicative of holy living in that the Decalogue is the very essence of the moral law. To break the moral law is to break one's right relationship with his God. This tears down the walls of holiness among the people, throwing the nation into moral decay.

National holiness is revealed through their feasts and sacrifices as well as through the lives of her people. National sins had to be atoned for through these sacrifices, and these sacrifices were usually made during the celebration of national feasts.

For a period after these feasts and sacrifices were made, offerings were offered unto the Lord as a thanksgiving for His goodness to them.

By the holiness of the nation we mean they had gone through the required ritual for their cleansing. It was not the indwelling of the Holy Spirit, for the Holy Spirit had not yet made His appearance. Christ was to come before the Comforter, and as yet the birth of Christ had only been hinted at. These sacrifices, offerings, and cleansings were all symbolic of the fulfilling of the complete plan of salvation through the advent of Christ and the Holy Spirit.

IV. THE HOLINESS OF THE PEOPLE

In some respects this part of our study is the most important. The individuals are the ones who make up the nation, and no nation has ever been known to exceed the moral fiber of the individuals who make it up. It makes no difference how clean and holy the priests are; if the individuals are bound and determined that they are going their own ways, the national fiber is going to be in a state of decay. We find that individual holiness depends upon two factors: first, holiness in moral standards; second, holiness in everyday conduct.

Eating habits as well as personal hygiene are the two main points on which the holiness of the individual was based. The law stated what the people were allowed to eat, and what they were not allowed to eat. To break the law was to lose one's standing with God. To develop skin blemishes was to be declared unclean, and void of holiness. The way back into holiness was through ritual, these rituals being found in chapters eleven and thirteen.

*Tulsa, Oklahoma.

In all of this study we have found three things standing out regarding holiness. First, God is a holy God, and because of this His people are to be like Him. Second, we find that man is bent toward those things which

are not in accord with the nature of God. Due to this, atonement must be made for his transgressions. Third, God has always provided for the restoration of man to his original holiness.

The Evangelist's Prayer Life*

THE EVANGELIST who would be a successful soul winner must, above all things, be a man of prayer. He must constantly live in the spirit of prayer. He can sometimes afford to neglect his studies, but can never afford to neglect communing with God. Mr. Finney expressed what a great loss it was to him to be without the spirit of prayer for a single day. Every person that was ever used of God in winning souls spent much time in secret prayer.

William Bramwell is famous in Methodist annals for personal holiness, and for his wonderful success in preaching, and for the marvelous answers to his prayers. For hours at a time he would pray. He almost lived on his knees. He often spent as much as four hours in a single season of prayer and retirement.

Sir Henry Havelock always spent

*Revival, August, 1962. Used by permission.

the first two hours of each day alone with God.

John Welch, the holy and wonderful Scotch preacher, thought the day ill spent if he did not spend eight or ten hours in prayer. He kept a plaid that he might wrap himself when he rose to pray at night. His wife would complain when she would find him lying on the ground weeping. He would reply, "O woman, I have the souls of three thousand to answer for, and I know not how it is with many of them."

Mr. Wesley spent two hours daily in prayer. He began at four in the morning.

Luther said, "If I fail to spend two hours in prayer each morning, the devil gets the victory through the day."

John Fletcher stained the walls of his room by the breath of his prayers. Sometimes he would pray all night. His whole life was a life of prayer.

Sometimes we learn by exhortation, sometimes by preaching, and at times by humor; the latter can be the most penetrating of all, as evidenced by—

A Curriculum for a Theological Seminary

FIRST YEAR

First Semester

Introduction to Typing. Typing church letters, bulletins, newsletters, program booklets; tools of the typist; the merits of various makes of typewriters; instruction in typewriter servicing. Four hours. Professor REMINGTON RIND.

Stenciling I. The use of stencils in church work, basic stenciling, selection of proper stencils; the use of the cushion sheet, correction fluid, stencil cement. Three hours. Professor STAN CIL.

Mimeographing I. Mimeographing simple bulletins and letters; duplicating machines, types of ink, paper, care of machine. Three hours. Professor A. B. RICHARD.

Second Semester

Advanced Typing. Development of speed and accuracy; decorative typing (borders, dividers, etc.); typing to music. Lab. Four hours. Professor SMITH HALO.

Stenciling II. Illustrating stencils; stylus; stenciling post cards, labels. Lab. Three hours. Professor STAN CIL.

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July, 1963

Mimeographing II. Color mimeographing; interleaving; folding; automation in mimeographing. Three hours. Professor D. U. PPLICATE.

SECOND YEAR

First Semester

Audio-visuals. The selection of projectors (slide, firmstrip, movie); screens, splicing film; working with sound, color; film resources; establishing AV Operator's Cadre. Lab. Three hours. Professor BELL HOWL.

Publicity. Fundamentals in lettering and poster making; news articles; road signs; bulletin-board construction; Lab. Four hours. Professor A. D. MANN.

Telephone Etiquette. Acceptable ways of greeting; the problem of moods; voice qualities; methods of adjustment to party-line monitoring, transmission noise, the small-voiced correspondent, the booming voice, the hard-of-hearing; controlling the conversation; drawing the call to a close; ways of replacing the receiver. Two hours. Professor ALEXANDER GRAHAM GONG.

Second Semester

Church Bells and Their Ringing. The history of church bells; the art of ringing and pealing; mathematical combination; appropriate times for

use of church bells; symbolic ringing; refitting and repair. Two hours. Professor A. PEAL.

Principles of Church Redecoration. The organization of workshops; enlistment of workers; schedule; tools and supplies, obscuring mistakes; morale factors; handling strikes. Three hours. Professor B. GOOD-PAINTER.

Flower Arrangement. Seasonal flowers for church use; pruning; use of foliage; preserving arrangements for later use; types of vases and baskets; wrapping for distribution. Two hours. Professor GREEN HOUSE.

THIRD YEAR

First Semester

The Minister as Errand Boy. The importance of errands in the parish; types of errands; questions of priority; the merits of punctuality, cheerfulness, etc.; the propriety of being available. Four hours. Professor JOHN E. SPOT.

Parsonage Lawn Care. Varieties of lawn equipment; philosophy of lawn care; patterns in mowing; frequency; meeting criticism; maintaining equipment. Four hours. Professor I. HEDGE.

Personal Finances and Management. Budgeting the salary; providing for first essentials (food, clothing, auto expense, utilities, heat); income tax

considerations; problems of investing profits; the compensations of the ministry. Three hours. Professor I. M. BROKE.

Second Semester

Auto Mechanics. Maintaining the family (church) car; frequency of servicing; the problem of parts; developing skills in repair; systematic pistonology; substitutes (bicycle, scooter, walking). Practicum in garage work. Four hours. Professor M. WRENCH.

Fundamentals in Church Property. Interior-exterior decorating; simple painting, carpentry, mechanical adjustments; table-chair arrangements; ethical aspects of disposal (extended pianos, outmoded furniture, etc.); the complexities of donation; parsonage maintenance (time permitting); maintaining appearances. Four hours. Professor JAN E. TOR.

Note:

Electives may be selected from the following: NEW TESTAMENT. OLD TESTAMENT. CHURCH HISTORY. SYSTEMATIC THEOLOGY. HOMILETICS. RELIGIOUS EDUCATION. PSYCHOLOGY OF RELIGION. The faculty has the right to limit electives, where completion of the required courses is hindered by work in religious studies.

QUOTES and NOTES

More Red than Biblical

The Soviet Union distributed about 100 million volumes of Khrushchev's writings in 1961, nearly double the number (55 million) of Bibles and scripture portions which were circulated in the world last year!

Religion

Just as there is an embarrassing lot of religious insanity in America, so there is similarly a great deal of architectural vaudeville of what should be religious sanctuaries.—Dr. SAMUEL H. MILLER, *Arkansas Methodist*.

The Preacher's Magazine

Pulpit and Parish Tips

Expository Preaching

By E. E. WORDSWORTH*

HAVE YOU CAREFULLY read the story of Christ on His way to Emmaus and noted Luke's words: "He expounded"? Read again these words: "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (Luke 24:27).

When Matthew Henry was preparing his celebrated commentary, he, as a pastor, expounded the entire Bible to his congregation. Zwingli of Einsiedeln, Switzerland, preached with anointed exposition from the first verse of Matthew's Gospel through the New Testament. When he was transferred to Zurich, he simply continued this method. The net result was that he preached himself out of the Roman Catholic church and into the Reformation. Zwingli lived contemporaneously with Luther but was totally independent of Luther as a reformer of the sixteenth century. Dr. H. J. Ockenga, during his Pittsburgh pastorate, preached through

*Evangelist, Redmond, Washington.

book after book of the New Testament—John's Gospel, Acts, Romans, I and II Corinthians, Galatians—all on Sunday mornings. And when he began his ministry in Park Street in 1936 he was a well-known expository preacher. He has expounded to his Park Street, Boston, congregation the entire New Testament.

Expository preaching offers many advantages. One is that the preacher is never left groping for sermonic subjects or topics. His study unfolds topic after topic in an endless stream. Another advantage is its wide coverage of subjects—the whole range of divine truth sooner or later is pressed into service—tithing, prayer, faith, conversion, holiness, human government, politics, the family education, adultery and divorce and Christian marriage, missions, soul winning, yea, "the whole counsel of God." This method indoctrinates the audience in Biblical truths, principles, experiences, and ethics, and it gives an unshakable, solid foundation to holy character and genuine Christian faith.

QUOTES and NOTES

Wisdom

A wise man listening to a fool will learn more than a fool listening to a wise man.—Nuggets, Barnes-Ross Company.

Oregon's Governor Hits Trend to Make Church a Social Agency

Oregon's Governor Mark O. Hatfield decried what he called a ten-

dency toward making the church a social agency, in an address before the Oregon Council of Churches.

He said that the reason so much church work lacks "dynamics" today is that it is being promoted by persons who lack religious dynamics.

The church makes a mistake, he said, when it attempts to mimic the work or program of service clubs. "Neither can be substituted for the other," he declared.

RECORD SUPPLIES

Prepared
Specifically
for Use in
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Uniform Church Accounting

A treasurer's record book specifically for Nazarene churches and designed so even those who are not experienced bookkeepers may find it easy to keep accurate church records.

Included are instruction page, membership roll for 273 names, cash receipts and disbursements column pages, and summary sheets for monthly and annual reports. Size, 9 1/4 x 14". Printed on high-grade ledger paper. Cloth board.
R-150 \$4.50

Monthly Report Blanks

Forms to be used with the *Uniform Church Accounting* book when giving monthly reports to the pastor and church board. For each department there is a different-colored pad of twenty-five forms and an annual summary sheet.

R-151 Local Church Report
R-152 Sunday School Report
R-154 N.Y.P.S. Report

Each pad, 25c

Weekly Count and Report Form

Invaluable in counting any offering—church, Sunday school, missionary, young people's, building fund, specials.

Space is provided for listing and totaling currency, coins, and checks, which when recorded in the designated place will give the grand total at a glance. Comes punched for three-ring notebook in pads of fifty duplicates (white and yellow) with two carbons. Size, 8 1/2 x 11".

R-165 Each pad, \$1.50

Receipt Form

For the church treasurer when acknowledging receipts from the various departments of the church. Comes in pads of 100 sheets.

R-161 Each pad, 25c

Prospective Membership Folder

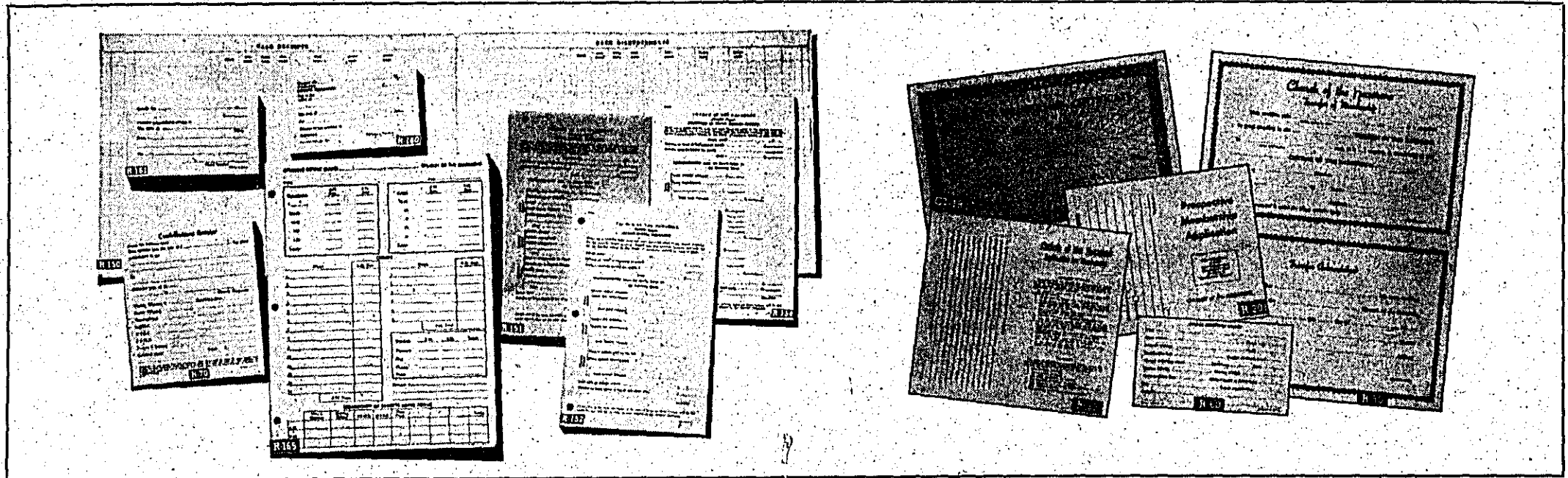
An index paper folder containing "A Brief Statement of Beliefs and Excerpts from the General Rules" of the church. Page 4 provides a place for the name and address of one wishing the pastor to confer with him regarding church membership. 3 x 5".

R-20 12 for 30c; 50 for \$1.00

Membership Application Folder

In a brief but direct manner, this card folder covers a "Statement of Belief," "General Rules," "Things to Avoid," "Things to Do," and "Admonition." On the back is a form to be completed dealing with the vital points of church membership. 6 x 3 1/2".

R-30 12 for 35c; 50 for \$1.25



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1592 Bloor St., W., Toronto 9, Ont.

NOTE: Prices slightly higher in Canada.

Church Treasurer's Report

Record book for the weekly envelope system. It covers every phase a church could want for keeping accurate and up-to-date records of individual giving.

Available for both the single- and duplex-pocket envelope system. Descriptive circular sent upon request. Cloth-board binding. (MY)

R-1S (320 names) For single-pocket envelopes \$3.50
R-1D (208 names) For duplex-pocket envelopes \$3.60

Check Requisition Forms

For the department treasurer to present to the church treasurer requesting payments for indicated reason. Comes in pad of 100 sheets.

R-100 Each pad, 25c

Contribution Receipt Form

Handy for distributing at end of the year to regular contributors as a statement for income tax purposes of the amount of money given through the various departments of the church. Comes in pads of fifty, duplicates.

R-70 Each pad, 65c; 2 for \$1.00.

Charter Membership Certificate

Something special, printed in three colors on a parchmentlike sheet. To be completed with name, date, church, district superintendent's and pastor's signatures. Suitable for framing. 8 1/4 x 5 1/4".

CT-19 5c; 12 for 40c; 100 for \$2.25

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Filing card, size 3 x 5", providing space for filling in all essential information needed on each church member. Additional place for adding remarks.

R-60 100 for 60c

Transfer of Membership

A form consisting of two parts. The upper section is to be filled out by the pastor of the church from which the member is transferred. The lower is an acknowledgment to be filled out upon receipt by the pastor accepting the member, and returned to the former pastor.

R-50 12 for 35c
50 for \$1.25; 100 for \$2.00

A Time to Speak

By Audrey J. Williamson

*The ill-timed truth we might
have kept,
Who knows how sharp it
pierced and stung?
The word we had not sense to say,
Who knows how grandly it had
rung?*

—E. R. SILL

The timing of things has always been important. In this space age, we are made increasingly aware of this. “Ten, nine, eight, seven, six, five, four, three”—we hear the staccato count-down as a capsule is launched or a missile is fired. And we know the success of the venture hangs on its timing.

The jet plane lifts off the runway in New York and sets down in Los Angeles. Its arrival time is accurately estimated to the second.

Beat 2 minutes at No. 8 speed, says the recipe book that comes with your electric mixer.

Open the lens wide and set the exposure dial at 1/25 of a second, suggests the amateur photographer's manual.

Arrive at 5:30 p.m., says your hostess, *and allow ten minutes extra for the traffic at that hour.*

We are time-conscious! We live by the clock! How unfortunate that, though we have developed such accuracy in scientific and physical areas, in realms of the mind and spirit

we are too often unaware, dull, and bungling!

“To every thing there is a season, and a time to every purpose under the heaven . . . a time to keep silence and a time to speak” (Eccles. 3:1, 7).

Pastor's wife, you have a built-in radar. It will flash you signals from the other personalities you contact. If you observe them, they will guard you and guide you in every speech situation. This sensitivity is delicate, easily thrown out of balance. Like conscience, it may be developed and cultivated by obedience to its suggestions.

Several specific types of situations offer opportunity for study. First, there are those occasions when the best response we can offer is silence, or a “soft answer.” Often more appropriate is such a response than strong, sharp, or persuasive words, though they be *the truth*. There is a time for rebuke, for the forthright declaration, for a straight-from-the-shoulder answer. To keep still or to mince words at such a moment is to be weak or compromising. But be sure the Spirit of God and your own clear judgment prompt such speech. Let it come always with love, and with no taint of bitterness or rancor. If words are hot, let them be kindled by a holy fire; if they are piercing, let them have been sharpened upon God's anvil.

And we will not need to draw the

sword in our own defense. Jesus, when He was reviled, reviled not again. When He suffered, He threatened not. Again and again, He answered not a word.

*Speech is silver, silence is golden,
Speech is human, silence is divine.*

—CARLYLE

Again, there are those occasions when we feel we have a “message” for someone. It is “on our hearts,” and we hasten to get it off.

Perhaps it is a reproof for one of your children. Perhaps it is a suggestion for your husband or advice for one of the parishioners. Perhaps you are impelled to invite someone to be a Christian. Be sure, be very sure, your timing is right. The soul of that other individual rests in your hands like a fragile piece of china. If you bungle here, it may drop from your hold and be shattered irreparably.

Often when we fail at this point the real fault lies not so much in *what* we have said as in *when* we have said it. Had we not been premature we would have developed more poise and power for speaking. And sometimes, when we have held those words we greatly longed to say, we discover that they are better left unsaid, after all.

*Boys flying kites haul in their
white-winged birds.*

*You can't do that when you're fly-
ing words.*

*Thoughts unexpressed sometimes
fall back dead;*

*But God himself can't kill them
when they're said.*

—CARLETON

These are some “don'ts.” Here is a “do.” There are those situations, and we should make them more frequent, when we intentionally speak the kind, the complimentary, the understanding, the appreciative word. We feel the impulse to do so. Too often we ignore or stifle it, perhaps because we are protecting ourselves. We do not want to “go on record” or “commit ourselves.” We do not want to appear to “flatter” or make someone else “proud.”

But why squelch the warm, glowing, generous word? We need not be ostentatious about it. We need not sound a gong or ascend to a balcony. An audience of one is all we need. Then the clear, direct gaze, the hand-clasp, the sincere tones of voice, the simple words will carry a weight of meaning.

We may not know that other heart is aching. We may not know that discouragement or defeat or failure has dogged those footsteps. We may not know how lonely that one may be. But when the prompting comes to “speak the word in season,” we may feel reasonably sure it will be to “one who is weary,” and who needs just the lift that we can give.

The Master is our perfect Pattern. A fascinating and rewarding exercise is a study of His speech. It was with authority and with deep insight. It recognized honesty and it discerned hypocrisy. It was adapted always to the individual. Foe and friend alike “wondered at the gracious words which proceeded out of his mouth.” For “never man spake like this man.”

Oh, to be like Thee!

COLLEGE PRESIDENTS' PULPIT. Another in the series of sermons by our college presidents.—Editor.

Our Inheritance—Heart Purity

Hugh Rae*

READING: John 17

TEXT: John 17

INTRODUCTION:

Blessed are the pure in heart was the enunciation of a truth which is symbolic of the entire teaching of the New Testament. Man has a basic need of cleansing from sin. It would seem that this same truth is implicit in the words of St. Paul when he said, "If any man be in Christ, he IS a new creature: old things are passed away; behold, ALL things are become NEW." The historical background to the New Testament serves to illustrate that drastic change was intended with the formulation of the new code of ethics which we have, say, in the Sermon on the Mount.

It is often suggested that if our way of life was different, if we could change our environment, we would find it easier to live for God. Yet the saintly Fra Angelico flung out his thoughts upon the walls of his cell in San Marco. Those who visit the scene of his incarceration in Florence are arrested and subdued by the *purity* of his dreams. His environment was conducive to misery and despair—yet the mind of the great artist dictates the purity of his soul in the foulest of places.

If any spiritual experience is to be vital and meaningful, it must have in it two factors: (a) an awareness of God's ability, and (b) an assurance of His presence.

In the streets of our towns and cities, in the everyday experiences of the liberty wherewith Christ has made them *free*, or as J. B. Phillips philosophical insight into the problem, but rather a presentation of practical purity. We are confronted with a very simple, but nevertheless searching question: Can we remain sanctified in the maelstrom of human activity? Can a man or woman face the problems of modern life and retain an unbroken communion with God? St. Paul, writing to the Galatians, advises them to stand fast in the liberty wherewith Christ has made them *free*, or as J. B. Phillips paraphrases the passage, "Plant your feet firmly therefore within the freedom that Christ has won for us, and do not let yourselves be caught again in the shackles of slavery."

If this is meaningful, then there is meaning in the statement that "for every call of God there is a divine enabling." If then God is calling His people to a life of holiness and purity, there must of necessity be a promise of enabling grace. In John 17, our Lord prays, "I do not pray that You take them out of the world." Yet to some

it has seemed that the only possible means by which men can attain purity is to seclude themselves in a monastery—thus isolating themselves from worldly temptation. But no amount of interpretation can get this meaning from the words of Jesus. Rather He desires that we should build lives in the world which will be so pure that men will behold in wonder the work which is of God and not of men.

Inevitably this involves us in trial, temptation, and test. But if we would escape these, then we must leave the world entirely, and thus not fulfill in action the prayer of our Lord. The Lord takes a positive attitude in this prayer and suggests that while we are exposed to temptation there is no reason why we should sin. In the midst of the temptation God's grace is made perfect in us as we enter upon the freedom of this spiritual experience which is our inheritance in Christ.

What then does the prayer of Christ involve?

I. SEPARATION AS A RESULT OF AN INNER EXPERIENCE.

The first request made in this prayer is that we should be kept in the world: As He utters this prayer the incarnate Redeemer is preparing to walk the way of the Cross in order to complete the plan of redemption. In John 14 we are reminded that it was expedient that He should go away. Possibly the most meaningful phrase in the prayer is, "Father, the hour is come."

History has had some important hours: (1) the tragic hour of human history when man fell from his first estate; (2) the hour of conquest, when Israel crossed into Canaan. But however important, no other single moment in time was of such impor-

tance in the affairs of men. It has been well called "the supreme hour." From here on life takes on new meaning and this prayer becomes the more vital in that Jesus knew the price to be paid.

"Sanctify them." Two things are meant by this:

a. Dedicate them to Thy service. It is in this sense only that Jesus includes himself.

b. Request for inner purity for the disciples.

Then Jesus continues, "They are not of the world, even as I am not of the world." John continues the thought in his First Epistle, chapter 2, when he says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." We do not require to learn the so-called culture of the world in order to conquer the world. Indeed the command is, "Be not conformed." The more distinct we keep the line between him that feareth God and him that feareth Him not, the better for all concerned. It is the argument of history that the Church is vitally effective only as her individual members are endued with divine power and passion. John further says that this is true only when the innermost parts are full of truth.

It is not necessary that mere externals will reveal this, else our Lord's verdict on the Pharisees could be disputed. Nevertheless do not fall into the error that living does not matter. The power of God must not only work in us; it must work through us. True holiness of life must stem from purity of heart. Not only must we be cleansed from all sin; we must put on the adornment of the Spirit. If there is nothing more than mere morality in our living, then we stand on the same plane as the Phar-

*Principal, British Isles Nazarene College, Manchester, England.

isees. There must be an intensity of living unknown to the unregenerate and to some extent the unsanctified man. That "everyday" holiness depends on separation—through an inner experience.

II. SEPARATION INVOLVES MORAL INTEGRITY

"That thou shouldest keep them from the evil."

We pass judgment on men's character: good, bad, right, wrong, etc. But character is not an inherent quality; it is ultimately the result of our individual choices, which are either morally right or wrong. Therefore when the Master prays that we be kept from the evil, He is praying that men who follow Him might constantly and consistently make character-building choices. As we see, monasticism has not been the answer to the problem, for there it is possible to sin as grossly as it is while still involved with the world.

We are not to be kept free from afflictions and trials. We may even suffer more for righteousness' sake. No, the peculiar feature about the redeemed is that he operates from the basis of an inward principle. Having renewed his mind in Christ, other world values become his concern. Previously it was the praise of men and the attraction of the world; now it is the will of his Father. It is always, "What wilt thou have me to do?" This inward principle of freedom from sin will develop in the following manner.

a. The fruits of the Spirit will become evident.

b. We will be kept from that which is unmistakably evil.

I cannot be a Christian and deliberately transgress the law of God. "Whosoever is born of God sinneth not." It is at this point that the dif-

ference between the Old and New Testaments is seen. The Old gives minute directions for every contingency, whereas the New takes this directive and adds an inward principle. Thus in settling the question of what is permissible we must always ask, Will this glorify God? "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

It would be easy to use this as a screen to cover our actions, simply saying that we see no harm in this or that. But let us remember that we must stand before the high court of conscience and that the Judge of the earth seeth and knoweth all. We are expected to have intercourse with the world and our conduct will be vital in this relationship. Here Jesus says that we can be kept from the evil. It is not narrow-minded to have principles by which you guide your life. It is simply what the truly spiritual and moral life of man must be. Let us live then above the world that we might influence men for God. Adam Clarke once remarked, "It has been no small mercy to me that in the course of my religious life, I have met with many persons who have professed that the blood of Jesus Christ has saved them from all sin, and whose profession was maintained by an immaculate life."

III. SEPARATION FITS US FOR DIVINE SERVICE

"Even so have I also sent them into the world." A philosophy of life which has no practical purpose is of little use to man. Thus I must have the very best which God can offer, but it must be a workable best. The whole purpose of the mediatorial mission of our Lord is that we might be living servants—"sent ones." God sends His Son into our world to save us so that we in turn will go out em-

powered to do His will. All across the path of His life, He is consecrating himself that they and we might be consecrated in the truth. The impetus comes to us through the consecration of Jesus. "Sanctify them through [by means of] thy truth." There cannot, therefore, remain in the heart of the believer anything that is false or untrue. In Him become true men and disseminators of the truth.

CONCLUSION

God does not want to take us out of the world but rather He wants to destroy the world in us—that is, the spirit of the world, which is contrary to God—revealing in us a willingness to stand steady in the freedom of the Spirit, always revealing the fruits of the Spirit in our lives: "love, joy, peace, longsuffering, gentleness, good-

ness, faith, meekness, temperance: against such there is no law." "If we live in the Spirit, let us also walk in the Spirit."

"It is said that after Benjamin Franklin failed, by all his philosophical arguments, to convince the farmers of his day that plaster enriched the soil, he took plaster and formed it into a sentence by the roadside. The wheat grew up through those letters about twice as rank and green as the other wheat, and the farmers could read for months, in letters of living green, "This HAS BEEN PLASTERED." "

God wishes you to enter into your experience of a pure heart—this is your inheritance—so that men may see in letters of gold, written across the activities of your life, "This man is KEPT BY THE POWER OF GOD."

You, Gentlemen, Are to Be Preachers

(Continued from page 36)

native powers to paint vivid mental pictures in the minds of those whom He taught. Using the language of poetic realism, Jesus Christ stabbed people awake through parable and metaphor. T. R. Glover, who betrays his own vivid lucidity by doing so, illustrates Christ's gift of imagination by describing a "creepy" story that the Master told:

"Here is a house—a neat, trim little house—and for the English reader there is, of course, a garden or a field round it, and a wood beyond. Out of the wood comes something—stealthily creeping up towards the house—something not easy to make out, but weary and

travel-stained and dusty—and evil. A strange feeling comes over one as one watches—it is evil, one is certain of it. Nearer and nearer to the house it creeps—it is by the window—it rises to look in, and one shudders to think of those inside who suddenly see that looking at them through the window. But there is no one there. Fatigue changes to triumph; caution is dropped; it goes and returns with seven worse than itself, and the last state of the place is worse than the first (Luke xi.24-26)."

Read that to your wife before she retires to bed some night!

You, gentlemen, are to be preachers!—so, be vivid!

The Altar Service*

By C. J. Fowler

THE METHOD of "The Altar" has come to be too universal to need explanation, and too useful to need apology. All methods in dealing with souls that are public and pronounced have not had the sympathy of a certain class of good people, not to say that they have had their criticism.

People in sin are on the wrong side; in public and in private are wrong. If they do not feel this, and know this, and are ready to confess this, no method will aid them; certainly some private, easygoing plan which aims mainly to getting them into a church will be of no service for good. Nothing short of an earnest, outward confession will help that soul to better things.

And Christians who have sin in them have a condition of wrongness from which they need deliverance, and genuine Christians want it.

The altar service is particularly for those two classes. It is an act of commitment; it is an outward acknowledgment of need.

Sin is very subtle. While no test should ever be made, from which those even the most sensible and sensitive have a right to draw back, the sin of the heart will ever enter earnest protest to any method which exposes it.

Here is the decided advantage which the open method of the

"mourners' bench" has always had above the inquiry meeting, or the after service, which is generally conducted with the select few present, and practically with closed doors.

In relation to sin there are but two sides—those for it, and those against it. To bring a serious soul to take a stand against sin is a good and, indeed, a long step towards getting rid of it.

We would not antagonize any method that helps souls; but we cannot but feel that the altar method has proved itself of such value that it should be yielded for none of which we know.

But this service has its approach; this is the use of truth calculated to produce a condition of soul that makes the altar a fitting place. This leads me to say that too much emphasis is placed, oftentimes, upon the altar, both upon the part of the pew and the pulpit. If the altar service is regarded as the only time and place that definite work is expected to be done with the sinner or the saint; then it is emphasized out of all proportion to its intent or its historic value.

If the service preceding the altar call be as definite and determined as it should be—the preaching and all connected therewith as explicit and expectant as the situation demands—there should be results, as the more

general service is going on. "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word." "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul."

I can but feel that this phase of the subject has had too little attention. While it can likely never take the place of the altar, the altar should never so fully become a substitute for this.

We should expect greater results under the ministry of the Word than we do. The principle of receiving what faith claims, obtains here; we get all we expect. What do I mean? I reply we do not expect people to be converted and sanctified while we are preaching; if we did they would be, for generally there is value enough in the sermon to secure this, and the Spirit of God certainly is ready to savingly apply it.

But the altar is here to stay; but only is it here to be used. One of its important features is

The Altar Call

This should be definite and well defined. It should be radical, in that it goes to the root of things, but at the same time so reasonable that intelligent and serious people would not have grounds to complain.

Of course a call may be made, and oftentimes is, that looks toward a definite end when the call itself does not immediately include it. A meeting may not have come to that degree of conviction that warrants a call as close as the end the leader has in view, which he hopes to realize by this more general invitation. For instance, he wants to reach the recovery of backsliders and the sanctification

of struggling Christians, in a given service; or, he wants to commit all the people, possible, to the work in hand, and his call may be as general as "All who have any salvation or who want any let us gather about the altar." Or, he may say, "All who want to see these special meetings promote the salvation of the people gather for prayer about the altar." Then during the prayer service at the altar he can seek to draw out any who may be ready to acknowledge a particular need.

Of course meetings will not advance far, before invitations should be given that will closely test the situation, and determine who just then are ready for advanced ground.

I have said that the call should be well defined, whatever the end is in view, and should be reasonable.

The other day we shared in a service where the leader of the meeting evidently wished to ascertain who had already come into the gracious fullness of entire sanctification, in order to open the way to seekers of that grace. But he gave the most awkward call; he said, "All who now have the Christ-burden on you—who especially feel the inward groaning for souls—stand." The only interpretation we could give to the language was that only those who then were in "soul travail" could get to their feet. This possibly might be a reasonable call at some rare exigency, but it was a strange one at that time.

And then calls must not be extravagant. Things may be true which it would not be becoming to incorporate in an altar call.

The call includes a confession. If a meeting be divided in order to the creating of conviction, or unto the helping of hesitant ones, it simply draws out a confession as to the obtaining of the people; this confes-

*Taken from *The Altar Service, A Symposium*.
Published by the Christian Witness Co., 1904

sion should be as modest as should it be by word of mouth, in an individual way.

I am sure we would hesitate to have people say, "I am holy, I am filled with the Holy Ghost, I am free from sin"; for while this ought to be true with all living people under this gospel dispensation, this would not be the way to put it. Is it needful for me to say why? Then I answered, It is no direct and definite confession of the grace of God; it is rather what "I" am. That will not do. And, thank God, we are not afflicted with these forms of expression sufficient to emphasize them, save as they are more liable to appear in an ill-advised call than in an individual confession: "All who have a holy heart, all who are filled with the Holy Ghost rise." This we regard as objectionable. How should it be put? "All to whom God has given the Holy Ghost; all whom God has cleansed from all sin, stand"; this form of expression magnifies God and His grace, and the person that much retired.

Dividing the house may be overdone, I am sure it is—but it must not be given up. It creates a "stir." It brings to pass, again, a fact realized earlier, "At that time there was no small stir about that way." It makes certain ones nervous; they need to be. Not a few "sort of claim holiness" who never were, nor are, definite, and this way of putting it causes a timely and tumultuous disturbance. I know from experience. It bothered me; but

it brought me. Perhaps no one thing was more used of God to bring me out than this. Multitudes will not like it; if they were right they would; there is nothing unreasonable in the method. But it hurts the old man. A preacher of this class lately got up under a test, but with not a little hesitation, and said, "I have the Holy Ghost, but do not like your formula." But the formula was of God; and a little later, at the altar, he came to like it.

Now at the altar itself! Oh, how great a task and grand is this! How much there is to be said! If God were not here to rule and overrule, to work in spite of human blunders, to bring things to pass though we, in our unwisdom, had hedged up all the way, how could there be expectation of good results?

There are, bless God! wonderful results at the altar. While much is done that is crude and crooked, the most at the altar "come through" blessedly. While much is done that should not have been; while not a little is said that should have been unsaid, yet souls are blessed; not because of these things, but in spite of them.

I have taken the liberty to write of that that lies around the subject proper. Others more experienced and more wise will discuss the means and measures that have to do with best altar services. I am glad to contribute this much to an important question in this great business which has to do with building the kingdom of God.

Have you ever wished that your preaching were more forceful? If so, read this—not once but twice—and then deny yourself the dubious prerogative of drab expression.

You, Gentlemen, Are to Be Preachers

By Frank Howie*

YOU, GENTLEMEN, are to be preachers," says Dr. R. W. Dale in his Yale lectures. "The instrument you have to master stands before you—the soul of man. You have to learn how to handle every stop and to touch every key, and to bring out of it the sweetest, richest, saddest, wildest, most stately, and most triumphant spiritual music."

Fine! But how does a preacher strike such magic chords and produce such enchanting music from the unresponsiveness of the human heart?

Obviously he will need to grip the attention of his hearers. "Lend me your ears!" is not only the royal invitation of Mark Antony to the citizens of Rome; it is the pathetic heart cry of many a preacher who mounts the pulpit and faces the congregation with the message of God trembling on his lips.

Be Vivid!

Therefore—be vivid! Preaching, when clothed in vivid language and animated with stirring warmth, can be a most effective instrument for the communication of truth. That is not to say, of course, that warm, vivid language is the only means we can use to grip the attention of our peo-

ple—but it is one way of doing so. And every way must be explored. There is certainly no virtue in being monotonous! Dupanloup, the French bishop, once remarked that a dull and spiritless phraseology is capable of sending to sleep even those who have lost the habit of sleeping.

If the style of the preacher is to be vivid and alive, he must make use of his imagination. A sanctified imagination can be of inestimable value in the proclamation of the unsearchable riches of Jesus Christ. One thinks of an old Welsh preacher, William of Wern, as he preaches from the window of a church in Merthyr Tydfil to a huge crowd gathered in the churchyard outside, having been unable to gain admittance to the building. "His theme," says Ian MacPherson,¹ "is a thrilling one—the resurrection of the dead—and as he warms to his subject, handling it with massive power, he so grips the imagination of the crowd that when, with vivid realism, he tells of the pealing trumpet, the bursting tombs, the rising bodies, the people huddle together in terror, staring awe-struck at the sod beneath their feet, as if expecting the graves to open there

*Pastor, Church of the Nazarene, High Blantyre, Scotland.

¹"The Burden of the Lord."

and then and disgorge the sheeted dead!" What preacher would scorn to make such vivid use of his God-given gift of imagination?

Shining Examples

One of the best ways of developing a vivid and arresting style in preaching, such as will bring the glories of eternal things to the very doorstep of the human heart and make them grippingly real, is to study—but not imitate—the style of the "masters" themselves, and see how their imagination contributed to their effectiveness. Most certainly, printed sermons lose the throbbing warmth of the spoken word; but much instruction can still be derived from this source. From St. Chrysostom to such modern preachers as Henry Ward Beecher and James S. Stewart, one has an admirable field of research.

And even the lesser known preachers have much to teach us concerning the sanctified use of imagination. Consider the following. In an article in *The Preacher's Handbook*, Dr. W. E. Sangster illustrates how imagination can make preaching come alive, by referring to a sermon by Rev. Kenneth MacKenzie on the text, "Neither shall ye touch it, lest ye die."² Sangster, who suggests as a title for the sermon "The Insidious Approach of Sin," interpolates his own comments on how MacKenzie's imagination interpreted it to the people.

The quotation is from the part of the sermon which describes Eve beside the tree:

"There it is (pointing), the mysterious fruit, hanging just before her face, dappled by the sunlight, the sheen on the skin of it. I wonder what it feels like? (Taken in a light voice suggesting, though

not imitating, a feminine voice.) There can't be any harm in just touching it. I'm not going to eat it. (He stretches out his hand hesitatingly and turns his fingers in a half-circle caressing the fruit.) How smooth it is! I wonder if it's heavy? (He cups his hand as if 'weighing' the fruit. He makes a sudden jerking movement of half-an-inch, his fingers clutching.) There! I've plucked it! I didn't mean to pluck it. But there's no harm done. I'm not going to eat it. I wonder if it has a smell. (He brings the fruit gently to his nose.) Mmmm! And then, and then, and THEN, her teeth sink into the luscious flesh of the fruit . . . and the flavour of it is in her mouth . . . and the juice is running down her throat. She didn't mean to do it! She didn't mean to do it! But the taste is in her mouth, and the taste is the taste of death, and the shadows are falling in the garden . . . and she is suddenly lonely, and Adam must eat it too lest she be altogether alone . . . and after that? Why after that the stumbling through the dark . . . and the wind of death is moaning on . . . and they do not know . . . these two . . . where to go.

"Nay! She did not mean to eat the fruit . . . she only meant to touch it . . . but NEITHER SHALL YE TOUCH IT, LEST YE DIE!"

"You do not need to be told," adds Sangster, "that there was a great silence in the church as this fell on the ears of the congregation, or that one awed young lady said: 'I felt the juice in my mouth.'" No indeed, we do not need to be told!

The Master Speaks

Nor must we forget how the greatest of all preachers used His imagi-

(Continued on page 31)

Holiness Conventions Still Prosper

AS A HOLINESS denomination, there is one thing that we are all agreed upon—holiness does not maintain itself as our strong, distinctive emphasis without careful planning, and prayerful maintenance. We have zone rallies and district tours for all the interests of the church—church schools, home missions, foreign missions, N.Y.P.S., evangelism, good literature, and what have you. These are all essential. But zone rallies in the sheer, beautiful interest of holiness, we must not neglect. I was very interested in receiving a communication the other day from Dr. Leo C. Davis, superintendent of the Southwest Indiana District. In the fall of 1961 he organized seven zone meetings in which the entire program of the day was built around various holiness themes. There were meetings morning, afternoon, and evening. He assigned holiness themes to pastors in each zone; some read their papers and others gave them extemporaneously. The entire series of rallies was a blessing to the district. It is a plan to be commended to any district anywhere. Here is a listing of the various holiness themes from which the different subjects on each zone were chosen:

1. The Fruit of the Spirit
2. The Gifts of the Spirit
3. The Second Crisis According to the Scriptures
4. Sermon Review ("Sin in Believers," by Wesley)
5. Positive and Negative Aspects of Holiness
6. Maintaining the Glow
7. Temptations Peculiar to the Sanctified
8. Relationship of Regeneration to Sanctification
9. Presenting the Holiness Message
10. Proper Holiness Ethics
11. Holiness a Deliverance
12. Holiness a Development
13. Holiness a Discipline
14. Problems of the Sanctified
15. Sanctification and the Earthen Vessel
16. Necessity of Holiness
17. Disciples Before Pentecost (Showing Carnal Traits)
18. Counteraction—Suppression—Eradication, Which?
19. Maintaining Holiness Standards
20. Relationship of the Second Coming to Sanctification

²Used by permission.

SERMON WORKSHOP

Supplied by Nelson G. Mink

THE SIGNIFICANCE OF STRENGTH

Sometimes nothing is harder in life than just to endure. There are two types of strength. There is the strength of the wind that sways the mighty oak, and there is the strength of the oak that withstands the power of the wind. There is the strength of the locomotive that pulls the heavy train across the bridge, and there is the strength of the bridge that holds up the weight of the train. One is active strength, the other is passive. One is the power to keep going, the other is the power to keep still. One is the strength by which we overcome, the other is the strength by which we endure.

—DR. HAROLD PHILLIPS,
Wesleyan Methodist

FAITH

Faith is knowing there is an ocean because you have seen a brook.

—WILLIAM A. WARD

THE POWER OF THINKING

You and I ten years from now will be largely just what we think during that period. You can think yourself to failure and unhappiness. But with God's help you can also think your way to success and real happiness. So, better give your thoughts a good overhauling.

—NORMAN VINCENT PEALE

Someone has said, "There are two ways to be rich—one is in the abundance of your possessions and the other is in the fewness of your wants."

THOUGHTS ON SPIRITUALISM

Spiritualism turns to the world of the dead for guidance in life now.

So far as I can see and hear, not one new luminous word about human living has ever come through any medium, professional or amateur. Curious incidents and co-incidents are cited as proving a connection with the departed, but no new luminous revelation beyond or in addition to what we find in Christ as revealed in the Scriptures. No new moral or spiritual insight has been revealed. . . . "and when they say to you, 'Consult the mediums and wizards who chirp and mutter,' should not a people consult their God? Should they consult the dead in behalf of the living? To the teaching and to the testimony! Surely for this word which they speak there is no dawn." The last phrase was true then and true now—there is no dawn, no opening light in it!

—E. STANLEY JONES, in *In Christ*

SENTENCE SERMONS

"Life is like a mirror; we get best results when we smile at it."

"Missionaries give their lives and all;

In contrast my tenth looks mighty small."

"As a rule the person who can 'smile at everything' isn't doing anything to remedy the situation."

"Someone has tabulated that we have put 35 million laws on the books trying to enforce the Ten Commandments."

"A good attitude is like a cork—it can hold you up. A poor attitude is like lead—it can sink you."

"The thought that leads to no action is not thought—it is dreaming."

"Rightness expresses of actions what straightness does of lines; and there can no more be two kinds of right action than there can be two kinds of straight lines."—Selected.

GRATITUDE

One of the grandest sights in this life is to behold a grateful man. I served as a chaplain in the armed forces during the Second World War, and one scene of a grateful man in a hospital often returns to my memory. A big, burly fellow came in to give some of his blood for the blood bank. "I was badly wounded last year," he said, "so badly that the physicians thought I would die. Do you know what helped to save my life? Twenty-eight pints of other people's blood! Today," he continued, "I've given another pint to help pay back my debt, and I hope to pay back my debt in full and then some."

—REV. A. P. BAILEY

THE ARTIST AND CHRIST

The story is told of the famous artist, Holman Hunt, that when he informed his friends that he was planning to paint a picture of Christ they said it was impossible. The true artist, they insisted, can paint only what he can see.

"But I am going to see Him," Hunt is said to have replied. "I will work by His side in the carpenter's shop. I will walk with Him over the hills of Galilee. I will go with Him among the poor, the blind, the naked, the lepers. I will travel with Him to Calvary and climb the cross with Him, until I see Him and know Him, and then I will paint Him."

—WILLIAM T. McELROY,
Christian Observer

FIVE WAYS TO GO VISITING

1. Go *definitely*: Know where you are going and why. Then GO!

2. Go *systematically*: Set aside a time, hour, and day each week to visit prospects, absentees, and others in your department, class, or fellowship.

3. Go *prepared*: Know what you want and how to present it. Take a Bible, tracts, and pray much as you go.

4. Go *persistently*: Don't give up. Go again and again. Keep on going until you win.

July, 1963

5. Go *prayerfully*. God the Father is for you, and He advocates visiting. The Holy Spirit within you will help you if you but let Him. All the wisdom and power needed is yours for the asking and the searching. Ask the Holy Spirit to do His part when you do yours. Pray believing. Then go!—Selected.

THE FUTURE LOOKS BAD—IF!

The future would appear impossible if we had gleaned no lessons from the past. However, the past teaches us that life is not impossible. If past winters had not ended in another spring, the coming of winter would make us afraid. If past situations had been unsolvable, the future might well make us afraid. If the past was not littered with the slain giants, we might well think the giants that populate the future were invincible.

Thank God for the lessons of the past, as we face the problems of the future. Winters are not unending, situations are not impossible, and giants are not invincible. "Hitherto hath the Lord helped us." The road which from here seems to end against a mountain makes some kind of turn and goes through, for it is worn deep with the footprints of those who have found a way in the past.

When new monsters rise before us, remember that behind us are the dead ones which once looked so fearsome. When new mountains rise to challenge our passing into the future, let us remember that in the past our God made a way where there was no way. If the future looks too bad, it may be that we have not encouraged faith by looking over our shoulders and thanking the God who has brought us thus far.

—MILO L. ARNOLD, *Richland Washington*

CLASSIC STATEMENTS OF JOHN WESLEY

"The heaven of heavens is love. There is nothing higher in religion; there is, in effect, nothing else: if you look for anything but more love, you are looking wide of the mark, you are getting out of the royal way. And when you are

asking others, 'Have you received this or that blessing?' if you mean anything but more love, you mean wrong; you are leading them out of the way, and putting them upon a false scent" (*Christian Perfection*, p. 141).

"The best helps to growth in grace are the ill usage, the affronts, and the losses which befall us. We should receive them with all thankfulness, as preferable to all others; were it only on this account—that our will has no part therein. The readiest way to escape from our sufferings is to be willing they should endure as long as God pleases.

"One of the greatest evidences of God's love to those that love Him, is to send them afflictions, with grace to bear them.

"We ought to quietly suffer whatever befalls us, to bear the defects of others and our own, to confess them to God in secret prayer, or with groans which cannot be uttered; but never to speak a sharp or peevish word, nor to murmur or repine, but thoroughly willing that God should treat you in the manner that pleases Him. . . . We are to bear with those we cannot amend, and to be content with offering them to God. This is true resignation. And since He has borne our infirmities, we may well bear those of each other for His sake" (*Christian Perfection*, pp. 154-56).

A RECENT VISIT TO JOHN WESLEY'S STUDY

During World War II a young friend of mine wrote back from London. He had just been out that day to visit the old home of John Wesley. He described it very beautifully in this letter: "When I walked into John Wesley's prayer room, it was like walking back through the pages of history. It seemed to me that John Wesley was still alive, that he was around some place, likely to step in at any moment. There beside the window was his old chair where he loved to sit and study. There on the rug was a bare spot that suggested the imprint of knees. On the table was lying his old Bible, as though it had just

been laid down a few moments before.

"There was an aroma of God in that room that 200 years could not erase. I think I am a better person because I visited there."

—REV. THURSTON MASTERS,
Arkansas Methodist

JOY—AND GROWING OLD

Joy is indeed a precious quality which very few experience in their lives. The person who knows how to enjoy life will never grow old, no matter how many years he can call his own. It is easy to be happy at specific times, but there is a certain art in being happy and contented every day.

—ORA CAPELLI, *Dreams Can Come True*

FINDING GOD—THE HARD WAY

Once a man in India asked a holy man, "How can I find God?" Again and again he asked this question.

Finally the holy man said, "Let's go to the River Ganges." At the river the holy man seized the seeker by the neck, plunged him under the water, and held him under until he nearly drowned. When the man finally had his breath again, and could speak, the holy man asked him what he wished for most when he thought he was drowning.

"Air, of course. Only air!"

"Exactly," replied the holy man, "and when you want God as much as you then wanted air, you'll find Him, but not before."

—White Wing Messenger

A BOY'S CLASSIC ANSWER

It is quite usual to hear almost daily of someone winning a radio contest with the most humdrum of answers, but we think that the most brilliant reply we have heard was that given by twelve-year-old Lloyd Williams of St. Petersburg, Florida. When asked why he thinks he has the best mother in the world, he announced: "Because she stays on speaking terms with God and on spanking terms with me."

—American Mercury

The Preacher's Magazine

THE STORY OF TWO PARTNERS

A little boy stole five dollars from his father, and his conscience troubled him; so he made up his mind to tell him, but he was afraid. When he finally did tell him, the father was furious at first. Then he softened, and took the boy up in his lap and told of his stealing thirteen dozen eggs from his mother and selling them. The little boy put his arms around his father's neck and said, "Dad, we are partners together, aren't we? We are both thieves." They were partners in condemnation. They needed to be partners in forgiveness—forgiveness from each other and from God.

THE DEAD SEA

*I looked upon a sea and, lo, 'twas dead,
Although by Hermon's snows and
Jordan fed.*

How come a fate so dire? The tale's soon told.

All that it got it kept, and fast did hold.

All tributary streams found here their grave,

Because the sea received but never gave.

O sea that's dead! Teach me to know and feel

That selfish grasp and greed my doom will seal.

And, Lord, help me my best, myself to give,

That I may others bless, and, like Thee, live.

ENTERTAINMENT

"We live in an entertainment complex, but entertainment does not satisfy our deepest needs. Never in the history of our country have we had more equipment for saying something and yet had less to say."—DR. LOUIS H. EVANS.

July, 1963

AUGUSTUS AND THE CHILD

Caesar Augustus at the age of seventy-six was dying. He gathered his friends about him and instructed them, "If I have acted well my part in life's drama, greet my departure with applause." The Senate by decree ordered divine worship accorded the dead emperor and a temple to be erected in his honor.

As you pass along the street, you come suddenly to a slab of stone or cement which has been lifted an inch or two above the level of the others. This has been done by the root of a nearby tree. Life has dislocated the dead stone.

During the reign of Augustus, though he probably knew nothing of it, a child was born in an outlying province of his empire who had in Him the power which was destined to overturn all the religions of the empire. No one worships Augustus any more, but the time shall come when "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ."

—Editorial in the "Free Methodist," 1951. By permission.

*I'm but a cog in life's vast wheel,
That daily makes the same old trip;
Yet what a joy it is to feel
That but for me the world might slip!
'Tis something after all to jog
Along and be a first-class cog.—ANON.*

HOW LONG:

Since you have gone off by yourself into the "secret place" to be alone with God, and to pour out your heart to Him?

Since you have quietly opened the Bible and have felt Him talking to you from its sacred pages?

Since you have humbly confessed the things which have come into your life and have driven a wedge between you and God?

Since you have won a soul to Christ?

—Unknown

SERMON STARTERS

Theme: Alluring Winds on the Sea of Life

TEXT: *And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete (Acts 27:13).*

- I. Alluring Winds Associated with Temptations
- II. The Alluring Wind of the Deceitfulness of Sin
- III. The Alluring Wind of the Seeming Reasonableness of Sin
- IV. The Alluring Wind of the Awfulness of Sin

Theme: A Soldier's Interview with His Captain

TEXT: *And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so (Josh. 5:15).*

- I. This Presence Indicated Victory in the Coming Conflict
- II. This Presence—the Sword of the Lord—Has Many Uses:
 - It not only hacks down opposing forces.
 - It also severs us from all that binds us unlawfully.
- III. This Presence Brought Out Right Reactions from Joshua.
- IV. This Presence Is an Object Lesson That Our Captain Is Always with Us.

Theme: The Angel with the Drawn Sword

TEXT: *And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? (Josh. 5:13)*

- I. The Drawn Sword Speaks of Aggression for God's Army.

- II. The Drawn Sword Speaks of Protection for God's Own.
- III. The Drawn Sword Speaks of Power to Conquer.
- IV. The Drawn Sword Speaks of God's Personal Interest in His Own.
- V. The Man with the Drawn Sword Is with Us Today.

Theme: Courage, My Brother!

TEXT: *And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage (Acts 28:15).*

- I. The Value of Good Friends
- II. Our Need One for Another
- III. Time Out for Refreshings of the Soul
- IV. Courage for the Rest of the Journey

Theme: Smyrna—the Poor-Rich Church

TEXT: *Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulations ten days: be thou faithful unto death, and I will give thee a crown of life (Rev. 2:10).*

- I. The Church Under Trial
- II. The Church Proving Faithful
- III. The Church Being Rewarded

Theme: The Stone of Help

TEXT: *Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us (I Sam. 7:12).*

- I. This Stone Has Retrospective Value.
- II. This Stone Was Raised on the Site of a Defeat in Battle.
- III. This Stone Was an Indication of Need of Further Assistance.
- IV. This Stone Has Prospective Value. The "hitherto" is relative. The future outcome depends on how we co-operate with God.
- V. This Stone Became Identified with a National Revival.

PREACHING PROGRAM

The Man of the Hour

EXPOSITORY OUTLINE: The Book of Jonah

TEXT: *Now the word of the Lord came unto Jonah (Jonah 1:1b).*

- I. Jonah's Call and Disobedience
 - A. The word came unto Jonah, but he fled from it (vv. 1-3).
 - B. The Lord sent out a great wind to break the ship (v. 4).
 - C. Jonah was cast upon the waters to calm them (v. 15).
 - D. The fish prepared by God swallowed up Jonah (v. 17).
- II. Jonah's Consequences and His Deliverance (c. 2).
 - A. Jonah prayed to be taken from the belly of the fish (v. 1).
 - B. Jonah suffered trying afflictions while in the fish (vv. 2-8).
 - C. Jonah promised to serve the Lord (v. 9).
 - D. Jonah was vomited out of the belly of the fish (v. 10).
 - (Even a fish cannot digest a wayward preacher.)
- III. Jonah's Commission and His Duty (c. 3).
 - A. The Lord called Jonah the second time (vv. 1-2).
 - B. Jonah went into Nineveh and warned the city (vv. 3-4).
 - C. Jonah's warning was heeded by the Ninevites (vv. 5-9).
 - D. Nineveh was spared because they repented (v. 10).
- IV. Jonah's Concern and His Disgust (c. 4).
 - A. Jonah was displeased over the task just completed (vv. 1-2).
 - B. Jonah asked the Lord to take his life (v. 3).
 - C. Jonah was watched over by God (vv. 6-9).
 - D. The Lord explained the saving of Nineveh to Jonah (vv. 10-11).

CONCLUSION:

The Lord has a man for every job that He desires to have accom-

plished, and if a man goes contrary to the will of God it is inevitable that he will suffer the consequences. We never overcome the obstacles in our lives by running away from them, but rather we overcome them by being honest with ourselves and with God and believing that we can do all things through Christ, who strengtheneth us.

—JOHN G. HALL
Tulsa, Oklahoma

The Lord Is All

EXPOSITORY OUTLINE: Psalms 27

TEXT: *The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? (Ps. 27:1)*

- I. The Lord Is My Refuge (vv. 1-3).
 - A. From my enemies (v. 2).
 - B. Through conflict (v. 3).
- II. The Lord Is My Keeper (vv. 4-5).
 - A. "I will dwell in the house of the Lord for ever" (Ps. 23:6; cf. 27:4).
 - B. He shall hide me in secret in time of trouble (v. 5).
- III. The Lord Is My Joy (v. 6).
 - A. I will offer sacrifices of joy (v. 6).
 - B. "I will sing praises unto the Lord" (v. 6).
- IV. The Lord Is My Comforter (vv. 7-14).
 - A. When I cry for mercy (v. 7).
 - B. When mother and father forsake me (v. 10).
 - C. When false witnesses rise up against me (v. 12).
 - D. He strengtheneth my heart (v. 14).

CONCLUSION: We need not fear if Christ abides in our hearts. The Lord meets the need of every man who is willing to be helped. May the world come to know through us that Christ is the Saviour of all who will accept Him.

—JOHN G. HALL

Fiction or Fact?

SCRIPTURE: I Pet. 1:16-18

INTRODUCTION:

1. Peter, James, and John were admitted to the highest state of initiation into heavenly mysteries when on the Mount of Transfiguration they saw the true majesty of their Master. (Mount Hermon answers to this location.)

Cf. Moffatt's translation: "Admitted to the spectacle of His grandeur."

2. False teachers have always sought to discredit the truths and the historical elements of the gospel, considering them mere myths, but Peter declares: "We heard," we saw, "We were eyewitnesses."

3. On the strength of such testimony we may be sure there was nothing fanciful or gnostic about this revelation. And Peter appeals to the fact of Christ's transfiguration as a guarantee of the validity of his gospel. In Peter's thinking, what occurred was a foreshadowing of that final appearance of Jesus in all His glory. That will be the real "Presence" unveiled by any earthly covering.

4. Peter affirms: The celestial declaration was not reported to us by others; we heard it and saw it (being with Him) with our own ears and eyes, and it was no mere hallucination, for the three of us as divinely chosen witnesses were not deceived.

I. NOT FABLE BUT FACT

A. Based on valid testimony

1. Peter was no more Simon Magus, spinning out heathen mythology, Jewish theosophy, gnostic mysteries, or Zoroastrian mysticism. He says: I saw! (v. 16); I heard! (v. 18); I was there! (v. 18).
2. Such must be the declaration of any true witness in any modern court.
3. Our gospel is no fable, but transcendent certainty. Not "gullible" but experiential witnesses have declared it.

B. Based on a historical happening

1. The holy mount.
 - a) Just as God spoke to Moses on the holy mountain, so did He speak to Messiah on another holy mountain (Exod. 3:5).
 - b) Wherever God manifests himself is holy ground.
2. The heavenly Shekinah evidenced the Divine Presence.
 - a) "The excellent glory." Cf. Deut. 33:26 in the LXX.
 - b) Jesus received the highest glory: bright transfiguration radiant fluorescent cloud; face radiant as the sun; garment white as pure light.
 - c) This John 1:14 corroborates.
3. The heavenly visitants: Moses and Elijah, representing "the law and the prophets."
4. The Father's voice (vv. 17-18).
 - a) Jesus was honored by this voice from the "glory."
 - b) Jesus was declared to be the Son of God, "My Son."
 - c) Jesus received the full approval of Almighty God, "My delight."

II. NOT CONCEALED, BUT REVEALED

A. Made known unto you (v. 16)

1. By the divine *Kerygma* and oral teaching of the Church. Cf. Acts 2:32-36; 3:16, 20.
2. Initiates into the Greek "mystery cults" were forbidden to disclose the secrets of their order. Cf. our modern oath-bound secret orders. But Christian witnesses are commissioned to "go" and "tell."

B. The power and presence

1. The power.
In his First Epistle, Peter

had declared a "living hope" based on the fact of Christ's resurrection (I Pet. 1:3).

He now seeks to remind us that Christ sits at God's right hand (I Pet. 3:22).

And Christ will come as the final Judge of all mankind (I Pet. 4:5).

2. The coming.

Jesus' transfiguration was an earnest of His coming in glory. Cf. John 17:5; I Pet. 1:7, 13; 4:13; 5:4.

His was a *real presence*. Jesus was no mere phantom Christ.

He who came once in humility will surely return in glory.

As surely as He arose from the dead, so surely will He return for a reckoning with both the living and the dead.

C. Fully validated to all

1. The disciples, when they first heard of the Resurrection from the women who had been to the tomb, treated it as "an idle tale." But the presence of the risen Saviour became part of their own experience. Peter and John had seen the empty graveclothes. Likewise they had breakfasted with the risen Jesus in Galilee. Moreover, they knew the continued power of His resurrection in their own personal Pentecost and transformed lives.

CONCLUSION:

1. The gospel is no mere fiction, but valid fact.
2. The witnesses are reliable.
3. The events are historical.
4. The experience of a risen Messiah is personally knowable and spiritually ascertainable.

—ROSS E. PRICE
Pasadena College

The Drama of a Struggling Soul

(The Life of Jacob)

SCRIPTURE: Hos. 12:2-6

TEXT: Hos. 12:4

INTRODUCTION:

A. Conflict from both within and without seems to change Jacob from one kind of person to another. One time we see him as a deceiver and a supplanter; the next time he is in a company of angels and breathing the breath of heaven. Jacob has a dual nature. One tends to pull him towards godliness, and yet another tends to bring out the native trait of deceit. This is so much like unregenerated human nature that we can see ourselves quite clearly in the mirror of his life.

B. Man, created in God's image, was marred, defiled, warped, and diseased (Jer. 18:4). Jacob was no exception. His life was full of temptation, sin, trial, discipline, and suffering. But God's love finally won out and a new man emerged—a man called Israel.

C. Jacob's life falls easily into four categories.

I. SIN

- A. Jacob came from a home of divided loyalties. Isaac loved Esau, and Rebekah loved Jacob. Their personalities were as different as night and day.
- B. Esau sells his birthright.
- C. Jacob comes into yet worse light as he fits into the villainous plot to deceive his father and receive the blessing in Esau's place.

II. SEPARATION

- Sin always separates (Isa. 59:2).
- A. Esau plans revenge. Rebekah sends Jacob away. She expected the separation to be temporary but she never saw Jacob again. Sin separates. It did also with:

1. Adam and Eve
2. Cain
3. Gehazi
4. Judas Iscariot

B. See Jacob now at Bethel. He has a momentary survival of his will to do right. He makes a vow to God here. How different this Jacob from the lying, deceiving wretch of a few days before!

1. God never lets the sinner go without doing His best to get him to yield.
2. Jacob sets up a pillar here in the morning and makes a solemn vow. It was many years before he kept that vow. What about your vows?

C. Jacob journeys on to Haran. Here he outwits his unscrupulous uncle. Again the other side of his nature shows.

But there is gold in Jacob's character and it glistens in the light of his courtship experiences.

III. SALVATION

- A. Jacob starts home after twenty years. But he becomes troubled. His conscience smites him and fear grips him. Esau's coming with 400 men to meet him drives him to the point of desperation.
- B. Jacob spends the night previous to the reunion in prayer. Here his dross is consumed and his gold is refined (Jer. 18:4). A new man emerges—no longer is he Jacob, but Israel, a prince of God.
- C. Jacob's meeting with Esau is settled in the place of prayer. They are united in peace.

IV. THE SEQUEL

- A. Jacob suffered because of his sin.
 1. Rachel died.
 2. Joseph was removed from his life. Deceit covered that deed just as it covered his.

- B. There is a sequel to every life lived in sin. How sad those "might-have-been's"!

—HAROLD W. HOFFMAN
Saskatoon, Sask.

A Funeral Message

(When no mention of the deceased seems wise).

SCRIPTURE: Psalms 121

INTRODUCTION:

In this hour we can learn from the Psalmist. We know not his circumstances. He speaks as one having faced tragedy, disappointment, and death.

I. WHERE TO LOOK—Look up (v. 1) (above our sadness).

- A. Two questions begin this psalm.
- B. Don't really look to the hills, but in that direction.
- C. There is a source of help above us.

II. WHOM TO BEHOLD—the Lord (v. 2).

- A. He alone has the power to help us.
- B. He has the will to help us. "Like as a father pitieth his children, so the Lord pitieth them that fear him."

III. WHAT TO EXPECT—availability (vv. 3-8).

- A. There is steadfastness in the midst of change. In Him we can be spiritually established (v. 3).
- B. There are unfailing protection and unceasing vigilance (v. 3).
- C. This care is for all who turn to God, not just for special isolated groups (v. 4).
- D. God defends our defenseless part: shade (protection) on the right side, where even the warrior has no shield (v. 5).
- E. Travelers in the desert land feared the effects of the sun by day and the moon by night.

Neither the heat of the battle of life nor the pressures of life upon the mind shall unsettle the one whose trust is in God (v. 6).

- F. God can keep you—if you will but turn to Him in your sorrow (vv. 7-8).

—R. R. CRIBBIS
Nova Scotia, Canada

Believer's Example

TEXT: I Tim. 4:12

INTRODUCTION: Timothy was a young man. He was apt to be ignored because of his youth. A church in the Midwest called a young man fresh out of college as their pastor. Before he had been there long, someone said that he was too young to know what sin was. Timothy was sent to Ephesus to take charge of the church in Paul's absence but, realizing how critical some would be of his youth, Paul tells him to show them instead of telling them. "Be thou an example of the believers.

- A. These words might normally be directed at an elder. Because Paul writes them to a youth, we may apply them to all ages.
 - B. These words are special for those who are walking in God's will as revived believers.
 - C. If you think that Christians are not on fire for God as they should be or not living for the Lord as a Christian ought—show them how.
 - D. The example is to cover six areas of Timothy's life—or for that matter our lives.
- I. "IN WORD," "the sum of his utterances both public and private"
 - A. What we say is important—the way we say it is important.
 - B. We should be concerned with both the subject matter we dis-

cuss and the words we chose to express our thoughts.

- C. The sins of the tongue can ruin your personal testimony (Jas. 3:2).

1. Cursing or foul language.
2. Gossip and tale bearing, or verbal unkindness.

- D. The positive side of the picture includes being an example in the matter of witnessing.

II. "IN CONVERSATION" (behavior, what we do)

- A. Consistent living.
- B. Dependability.
- C. Dress and deportment.
- D. Christian service.
- E. Letting Christ shine through us.

III. "IN CHARITY" (love)

- A. Loving God. Examples of devotion.
- B. Loving fellow Christians. Examples of brotherly love.
- C. Loving our enemies. Examples of forgiveness.
- D. Loving the lost sinners. Examples of compassion.

IV. "IN SPIRIT"

- A. Temper.
- B. Disposition.
- C. Mood.
- D. Frame of mind.
- E. Some people can be kind in the most unkind way.
- F. Spirit might also refer to our zeal for Christ, and in this respect we are to be examples of the believers, being zealous for Christ.

V. "IN FAITH"

- A. Conscious dependence upon God.
- B. Willingness to trust God in every situation.
- C. Faith to lay hold upon the promises of God on behalf of others.

VI. "IN PURITY"

- A. Purity of both body and mind.
- B. Holiness of heart and life.

—DONALD R. STANTON

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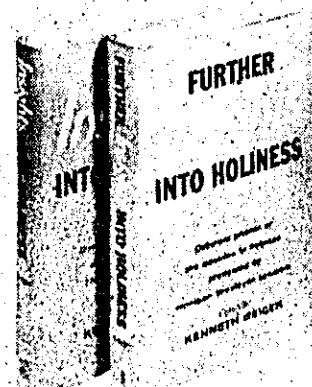
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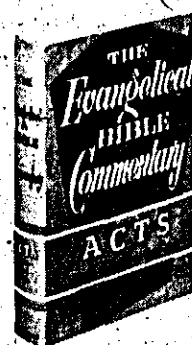
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THE PREACHER'S

magazine

AUGUST 1963

"BEWARE OF DOGS"
Editorial

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Donald K. Ault

MINISTERIAL ETHICS
W. Lee Gann

A STABILIZING CHURCH IN AN UPSET WORLD
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—proclaiming the Wesleyan message

The Preacher's Magazine

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General Superintendents, Church of the Nazarene

FROM the EDITOR

"Beware of Dogs"

HAVEN'T you often wondered what St. Paul had in mind when he wrote to the Philippians, "Beware of dogs"? It has interested and intrigued me many times. Did he mean real, four-legged, waggle-tail dogs? Or was he referring to people who take on some of the more objectionable doggy characteristics: such as devouring life greedily, or assuming a "dog-in-the-manger" attitude? I cannot tell for sure.

But for the moment let me assume that Paul was thinking of real dogs: canines of varying colors, sizes, and dispositions. What could he possibly mean, "Beware of dogs"? Is there a danger in dog-ownership? Do we, today, have a dog problem? If Paul were here today and writing to Nazarenes, or Pilgrims, or Free Methodists, or Wesleyans would he still say, "Beware of dogs"?

Look at it like this. Statisticians (and what would we ever do without them?) tell us that there are thirty-three million dogs in the United States. I do not have access to the dog statistics in other countries, but I assume it would be comparable. It is estimated that one of every six families in these United States has a dog.

Now assuming that Nazarenes make up a normal cross section of the population in family size, there are approximately one hundred thousand Nazarene families. If every sixth Nazarene family owns a dog, then there are about fifteen thousand Nazarene dogs—quite a kennelful!

Most of these fifteen thousand dogs eat canned dog food, bought right off the store shelf. Again it is estimated that it costs about one dollar a week to buy this dog food. That is a total in a year of about fifty dollars. You will find that for the total estimated Nazarene dog population this amounts to nearly three-quarters of a million dollars per year.

It may not be amiss to ask ourselves, "Are Nazarenes going to the dogs?"

This is no brief against owning dogs—far be it! What boy can ever grow up normally without a dog? But merely this: Is our spiritual priority out of balance if we give less per year to our missionary offerings than we spend to feed our dog? If the world-wide offerings for the salvation of the lost of earth do not concern us as much as getting dog food on the pantry shelf, we need to look again at our spiritual priorities.

No, I don't think Paul was warning people against the ownership of dogs. I think perhaps he was warning against the peril when dogs own people, possessing their hearts till there is little room left for love for the lost of earth.

When we plan our giving this fall for the Thanksgiving Offering of one and one-third million dollars, just remember that Nazarenes will spend more than half that much in 1963 for various brands of dog food.

That being the case, "Beware of dogs!"

The Pastor and His Church Board

By Donald K. Ault*

I VIVIDLY RECALL a preachers' meeting in Fort Wayne a few years ago in which Dr. Samuel Young, general superintendent, had preannounced for his afternoon topic "The Church Boss." I can see him yet carrying a large package wrapped in newspaper to the pulpit, laboriously untying the string, and then with quick strides dashing down to the front, and running across the front row, holding the large mirror he had unwrapped in front of the pastors seated there; nor had he finished until he returned to the platform and, seating himself beside Dr. Updike, exposed them both to their own likenesses. The notes I made that afternoon are long since cold and illegible, but permanently fixed in my mind was his presentation that, while we pastors were indeed the leaders of the church, our leadership and our authority were derived only from the strength of our personalities, the honesty of our principles, and the force of our spirits.

Dr. G. B. Williamson, speaking in a preachers' meeting on the Tennessee District while I was on furlough, said of our church policy that it was "episcopal authority and congregational responsibility blended together." In his book *Overseers of the Flock* he states, "The pastor is the leader . . . The pastor is central. He has no arbitrary authority. He is

simply given a place in which he may exercise his leadership and influence. He cannot be bypassed. But he can very easily forfeit his right to guide the affairs of the church by failure to accept his responsibility or by abusing his privileges."

The late Dr. R. T. Williams wrote in his book *Pastor and People*, "The preacher is a mixer and a leader." In the same book there is this solemn declaration, "The success or failure of any local church depends more upon the proper relationship between the pastor and the people than upon any other one thing, except the personal salvation of the members of the church."

Since the total burden of leadership rests so heavily thus upon our shoulders, brethren, I am of the opinion that we must give careful attention to our relationship with our church boards, for our failure or success will emanate from this focal point.

The veteran Dr. Charles A. Gibson, in his book *First Things in the Ministry* writes, "In the operation of the church the board meeting is the guiding force for the pastor and the center around which his program will operate."

In confirmation I quote again from Dr. Williamson, "An aggressive, cooperative board is a pastor's greatest source of encouragement and his most effective aid to the furtherance of the work of the church." Ominously

he adds, "A divided board is a discouraging barrier to success."

I. The Formation of the Church Board

Now that the importance and relation of the church board to the pastor's leadership have been established, I would like you to consider the formation of the church board. The *Manual* provides for a church board and a church school board, outlining clearly and specifically the composition of these boards and stating that these shall be elected at the annual church meeting. It is further provided that, where it is so desired, the church school board may be an integral part of the church board, in which it functions as an educational committee (section 134, also sections 121-30). This form in all probability is more desirable in larger congregations. It is not my thought to take any exception to what the *Manual* states so well, but rather I would emphatically state, "Brethren, stick by the *Manual*." Both at home and abroad, in dealing with church boards in various situations, I have always felt a reassuring sense of security as I held strictly to the *Manual* in all its provisions relating thereto. Over and over to our young national pastors I have said, "Stick by the *Manual*, and you won't have to make excuse for your action or stand alone." On this point Dr. Charles A. Gibson's pen makes a significant stroke, stating, "The knowledge the pastor has of our *Manual* should aid him in this operation, and protect him from the sorrow such violations always produce."

The use of a nominating committee is quite widely accepted in presenting names for candidates for the church board and has great advantages. But there is also a danger of which we should be aware and an abuse against

which we must guard. It centers around the question how far should a pastor exercise his leadership in the matter of names presented in nomination? While the *Manual* does have a pronouncement concerning the spiritual life of those selected for church office (sec. 39), where does the line between good leadership and pronouncing judgment or indulging in "politics" establish itself? On the matter of a pastor's opposition within the board and possible changes at annual meetings, Dr. Williamson writes, "In bringing about changes the pastor should be careful that he does not create more problems than he solves. In some cases he is safer to keep his opposition at close range. In no case should a pastor actively campaign to bring about changes in the membership of his official board. He will do better to leave such matters to God and the people." With this Dr. W. B. Riley, who pastored one Baptist congregation for more than thirty-eight years, writing in his book *Pastoral Problems*, seems to agree. He says: "It is not the business of the pastor to go into politics to secure the election of such officers as he wants and the appointment of just such men as he wants for committee; it is the pastor's privilege in influence to have it so, for in the majority of cases both the church and the nominating committees desire the same objective and will, therefore, consult him on these subjects and a few words will determine their course."

Dr. Riley states that as a rule the person who wants church office, and is going to have it or make trouble, is unfit for it, but adds that the pastor should not be politician to secure his desired goal. Significantly, he admonishes, "Don't speak against the man you think unfit for office; but quietly speak favorably of the man

*Minister, First Church of the Nazarene, Marion, Indiana.

you believe would fill the same efficiently."

To this one might add, Be sure that all personal feeling has been put aside and that your motive, therefore, is a really wholesome one. This would rule out the idea of a prepared ballot presented by the pastor to the nominating committee for approval and thence to the church meeting, for we must always remember that we do have a democratic process. In my own experience the more charitable and broad I have been with my boards and my people at this point, the more freedom they have given me and the more counsel they have sought.

A word might be in order here concerning committees created by the board. While there may be such a need in larger churches, I am inclined to agree with Dr. Riley when he says, "It is very easy to create needless committees; and still easier to create useless ones." A committee that is too large is a useless committee. C. H. Spurgeon said that the most effective committee possible was a committee of three: "One out of town and the one sick in bed." What he meant was that what becomes everybody's responsibility is nobody's responsibility. If committees are needed, keep them small, select them with care, and see that they have whatever supervision may be necessary to complete their assignment. Henry B. Kaiser's "Organize, Deputize, Supervise" works in church work as well as in manufacturing.

II. The Functioning of the Church Board

Another factor of great importance in our area of consideration is the functioning of the church board. Dr. Williamson wisely advises regular

board meetings and that they begin promptly. Furthermore, he points out that the pastor who is ex officio chairman should know and observe all the *Manual* regulations regarding the operation of the board. He adds that he should know *Robert's Rules of Order* and, while allowing some flexibility, avoid flagrant infringement which results in loss of time and possible disagreement.

An opening prayer is most desirable, and I have found a very brief devotional preceding prayer, in which I have my laymen take turns, most interesting and helpful. Dr. Charles A. Gibson states, "An outlined program is essential," and with this we would most certainly agree. Make an agenda and follow it. There are the fixed items such as minutes, reports of officers, and department leaders. Personally I have found that a brief report from the pastor, in which I gather together the high lights of the previous month, together with comparisons to a former month or year, not only brings all the church program into focus, but makes it easy for me to ask my department heads and committee chairmen for reports also. In the long run we feel that we do more and better business in less time by taking a look at our total program every regular meeting, and it can be done without consuming too much time. My people like it. They have come to feel that church business is big business. It is—all our people should feel this.

Probably next on the agenda should be old business referred from previous action or appointed committees, and finally the introduction of new business. In the matter of new business, Dr. W. B. Riley states, "The pastor should bring to the board his recommendations." At the same time Dr. Williamson wisely points out that the pastor should not expect his

board to rubber-stamp all his proposals. He states further, "He should not precipitate matters of major importance on an unsuspecting board or in a meeting in which the attendance is not representative. He should allow open and unthrottled discussion of all considerations in which there is ground for reasonable disagreement in judgment." Sagely he concludes, "If unity cannot be reached, a decision may be postponed by mutual agreement or by laying the question on the table."

A fellow minister here in the city from another denomination talking with me recently quoted his seminary professor of some thirty years ago as saying, "Don't make decisions on small majorities." I read that Dr. Bresee used to say, "A united church with a poor plan is better than a divided church with the very best of plans." Dr. Williamson on this subject advises "that where a matter of major importance is approved by slender majority it is sometimes wise to defer action until the proposition is more generally sanctioned." All of these voices are clamoring a single important admonition, *Avoid a split board!*

Perhaps we can avoid this by another recommended approach. Dr. W. B. Riley states, "The pastor should think through church problems." Concluding his point he adds, "No problem of any importance ought to be presented until somebody has thought it through, and that somebody should be the pastor."

In the periodical *Your Church*, December, 1960, Dr. Duane Spencer, a Southern Methodist pastor and educator, in an article, "The Preacher as an Executive," states, "It is rare that an intelligent leader fails to 'carry' his officials with him, if he approaches his task in an orderly manner." Continuing he suggests

that we should ask ourselves three questions:

1. Have I assimilated all useful and accurate information in an orderly manner?
2. Am I ready to ask a really objectively meaningful question of my material?
3. Have I taken into account the fact that the answer will be biased in proportion to the group pressure upon the individual judgment?

He then concludes, "The minister must learn to think in a logical manner before he can expect to lead his officials to sane conclusions. One of the reasons for so many tragic failures in leadership, on the part of us preachers, is that too often we fail to use our heads as well as our hearts."

On the question of harmony within the board, Dr. Williamson suggests that, if there have been sharp disagreements in a board meeting, the wise pastor should seek to bring about a conciliatory atmosphere before the meeting is adjourned. This is especially needful if he should feel there have been barriers raised between himself and any other member present. Specifically, he states, "Seek out the persons involved at first opportunity and make every effort to come to full understanding, if not complete agreement. Sometimes it takes more grace and manifests more wisdom to back up than to drive through. A pastor is sometimes wrong; and if made to see it, he should be ready to admit his fault. Even when he is right, he may accept the views of others rather than be contentious."

At this point it may be well to remember not all who disagree with us are wrong, uneducated, unintelligent, or carnal. It could be that they are right in their judgment, and we

need to have the grace to accept it when we find this to be the case.

III. The Fellowship Within the Church Board

Finally, I would suggest to you that there ought to be some thought given to the fellowship within the church board. It is so easy for us to get so busy with our business and problems that we forget that basically the church is a fellowship—a spiritual fellowship. It has always been my conviction that the church board was not only responsible for the maintenance and preservation of the church plant, the planning and promotion of the church program, but for the spiritual tone of the church as a whole and the spiritual impact that the church should make in its community.

Again and again I have endeavored to keep this before my boards, and here in particular the brief devotional time has played an important role. More than once God has broken in upon our hearts as we prayed together

er following a few verses of scripture or a devotional selection. There was a sense of oneness that resulted, and a sense of urgency about our worldwide task until business was not boring but a blessed privilege. The happy result has been that more than once I have had my laymen express themselves that they enjoyed the board meetings, meaning more specifically the fellowship that we shared together while we conducted business. This, brethren, is a great aid to a spirit of unity as you present your recommendations for your church program.

And in conclusion, let us remember that we are the servants of the church, and in a sense, therefore, of the church board. Avoid making decisions that are theirs to make; be honest and fair with them, and they will respect you for it. Never be shady in your presentations or your business with them, and don't maneuver until you are caught in the unfortunate place of having to defend your position, for when you do you have lost your leadership.

Have You Ever Prayed This Prayer?

ALMIGHTY God, as I lie here on the bed this lovely Sunday morning surrounded by the Sunday paper and half listening to a radio church service, it has just come to me that I have lied to Thee and myself. I said I did not feel well enough to go to church. This was not true. I was not ambitious enough. I would have gone to my job had it been Monday morning. I would have played golf had it been Wednesday afternoon. I would have attended my luncheon club had it met this afternoon. I would have been able to go to a banquet if it had been Saturday night. But it is Sunday morning, and Sunday illness covers a multitude of sins. I was not ill—I am lazy and indifferent.

Portsmouth, Virginia, Bulletin
REV. C. T. MANGUM, Pastor

The Evangelical Friend, March, 1963

Ministerial Ethics

By W. Lee Gann*

WERTSTER SAYS ethics is "the science that treats of the principles of human morality and duty." Ethics then for a minister is not just something we admire in others and wish we had more of ourselves, but it is a moral duty and obligation. This subject will be treated in a very simple way in breaking down the various phases of the minister's life and discussing a few of his ethical obligations in each phase.

Being ethical is so expected of ministers that we usually do not think much about it unless we see some principle violated, thus the subject is brought to our minds negatively. And since we can be more specific and pointed in using a negative approach, and since we want to get help wherever we can, we shall look at the method first.

The writer wishes to make it clear that he does not present himself as one having already attained but simply as one who is a sincere student in this area. On the other hand, the writer has purposefully consulted no books recently on this subject. So many papers in the past on this subject were such a maze of quotations and words beyond comprehension that they were of little use in applying to everyday life in an ordinary pastorate. The ideas to follow are but the gleanings from observations of a little more

than fifteen years in the full-time ministry, pastoring five churches ranging in membership from eight to two hundred.

It would seem at a glance that a minister would find himself ethically obligated to four groups in his membership—his church, his denomination, his ministerial brethren, and his family. Let us look at each of these.

1. Perhaps we as pastors are tempted to feel that our churches are not doing all they could for us. But in the light of the Sermon on the Mount and our responsibilities as ministers, can we possibly feel that any other person's neglect frees us of our responsibility to them?

It is not (should not be) necessary to deal with a preacher's paying his bills and the importance of not obligating himself more than he is able to handle without embarrassment to himself or his church. This, it would seem to me, would be a matter of plain honesty rather than ministerial ethics. Surely it is not worthy of the time taken to mention that we, as ministers, should be careful in our relationships with the lady folk of our congregations. We all know what we should do and what not to do in this area.

Also it is not necessary to deal with our obligations in preparing to preach and preaching, or our pastoral calling, as such. For if the central theme to be discussed is given adequate con-

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sideration we will find a way to properly proportion our time for these aspects of our work.

The problem the writer faces constantly and has seen also in the lives of others is at the point of work. Yes, just plain, everyday pastoral work. I do not mean with hammer and saw either, even though there are times when even this is necessary. Yet I know from experience that it is oftentimes easier for me to don my overalls and grab my toolbox than it is to knuckle down to studying or praying or calling. And I honestly feel that if we will work as hard as we ought in the realms in which only a pastor can work, we will have more finance in our church to have a lot of the things done we think we have to do now. Besides, our people do not want us to neglect those more important things.

Brethren, we have an ethical obligation to our people. We cannot escape it. Our church boards and treasurer are no more guilty if they withhold our salaries than we are when we fail to give them our service commensurate with the needs of the church and our abilities. True, we have no time clocks to punch and there is no "time and half" for overtime, but we have a moral obligation to give our time and energies to those whom we serve. I am of course well aware that for our health's sake we must take some time off for recreation of some sort. I learned this the hard way about six years ago. However, someone has said that recreation must be to the preacher what a tail is to a dog. Everyone enjoys being greeted by a friendly dog wagging his tail, but all would be alarmed if met by a tail wagging a dog. I therefore say to all of us that if a church is paying us for full-time service it is unethical to spend more time with our recreation and our hobbies than is necessary to keep us physically fit and mentally

alert to do our best work for God and the church.

2. Now for denominational ethics. I am afraid that too often we feel no real ethical obligation in this area. But let us think for a moment. The denomination as a whole has accepted us, and in most instances has given us the responsibility of holding and building onto that which our predecessors spent years in bringing into existence. Are we to be the recipients of these blessings without being obligated?

None of us are actually due any praise when we have done our utmost in co-operation with the whole denominational program, district and general. It is our obligation. Our leaders do not always do things just exactly as we would do them. But say, let them do it their way, for when we get to be in their positions we can be the first ones in that office to do everything just right and it will show up better for us! Until that day let us look to some principles to guide us.

It is unethical, by precept or example, to do anything that would imply that you or your church should not or would not co-operate with the denominational program. Paying budgets can be just as religious and just as profitable to the local church and pastor as raising an evangelist's offering or paying a light bill.

Also it is unethical to use a local church in which one is pastoring as a steppingstone. It is my sincere feeling that a call to a church is a call to service, and in that church there is a job which we can do for God. I am conscious of the fact that some jobs take longer to accomplish than others and that some preachers can do the same job in less time than it takes others. However, to sit in a pastorate and draw our salaries and our breath while our real interest is trying to

locate something bigger and better is unethical in every sense of the word. We as ministers should be hired out to God and wholly dependent on Him. What more security would we want?

He who notes the fall of every sparrow and numbers the very hairs of my head must certainly be conscious of my needs and abilities and can work them out in His own good way. I believe that as soon as we are ready for a better job, that job is ready for us, regardless of our own conniving and string pulling. And our laymen across the country are not as dumb as we often give them credit for being with respect to this area of our attitudes and relationships. The main thing they are interested in is, Does a pastor love the people? Does he co-operate with the program? Will he work hard, and what has he done where he is? Again and again district superintendents have suggested pastors, but the laymen knew them by reputation and would not nominate or call them. In those cases all the "power" of any district superintendent could not get them a call. Yet the superintendent got the blame for not placing his men, and in most instances was too big to go to the fellows and tell them why they weren't called.

3. Furthermore, it is unethical to consciously tie the people to ourselves rather than to the church. I hope no church ever asks me to leave, but I certainly have striven to make the people know that there are hundreds of you fellows across the country who could do as well at my church as I am doing, or better. Do not criticize other pastors in the presence of your laymen, if you feel you must discuss them at all. One layman at the last district assembly seemed to be somewhat surprised to find on meeting me that I was almost a normal sort of fellow. Why was he so surprised? Because his pastor had been so care-

ful to tell him not to vote for me for anything. I don't know to this day why, nor do I care too much, but I know it was not I who was hurt in the deal.

I think it is a matter of ethics that would keep a pastor from allowing his people to enter into a building program, no matter how badly needed, which was beyond their ability to take care of or that would bankrupt them for years to come. Yet this has been done. Some fellow goes all over the country boasting of the great buildings he built at a certain place but fails to mention the succession of brethren who followed him and sweat blood to make payments on his folly. Build as you would if you knew you had to stay and pay it off and live off what was left.

It is unethical to leave a pastorate with strings hanging back. If we are worth anything, of course, we will accumulate a few friends in every pastorate who will remain friends as long as we live. This is as it should be. But we should never discuss the affairs of the church with any of them after we are gone. Let no support, either financial or moral, follow us but direct it all to your successor.

It is unethical also to reflect on the work of a predecessor. Whatever his mistakes, we are wise to give excuse for him as much as possible; for the ones in the church who are so alert to notice his mistakes will soon direct their attention to ours. We will get by a lot better with ours if we have been charitable with him.

4. Many other things I'd like to mention but we must mention our ethical obligations to our home.

Pastoring and preaching are tremendous jobs, but the biggest job I face is being ethical to my family. Remember, brethren, they are not

called; we are. I feel we are not always fair in the "calculated risks" we take with our families.

It is unethical for us not to take some time to be pals to our boys and girls, and to be husbands to our wives. Members need pastors and we must not forget it. However, where we fail as pastors, maybe the next fellow can

pick up the pieces and put hem back together again. But our children will have only one daddy, and I hope our wives will have only one husband. We have an obligation to them. All of us could give names and addresses of preachers' "kids" who are lost to the church and to God because their daddies were always "too busy."

The redeemed must look more redeemed if they are going to get us to believe in redemption.

—Neitzsche

Our tribulations on the secular plane are actually opportunities for achievement in the spiritual sphere.

—Arnold J. Tonybee

The calamities of God's people are transient, but their triumphs will be exact description; too often the less is the feel of reality of the significance of life.

—Rufus Jones

The believer is offered, so to speak, a stand outside the world from which he can confront and overcome the otherwise overwhelming evils of the world.

—Dean Wm. R. Inge

Happiness is essentially a state of going somewhere wholeheartedly.

—Sheldon

The only real failure is not to be a saint.

—Leon Bloy

An ounce of heart is worth more than a ton of head in winning souls to Christ.

—J. R. Miller

Just by being himself, God will always be full of surprises in time and eternity both.

—Albert E. Day

Spiritual privilege does not save us from fiery trials.

—J. R. Miller

Qualities That Make a Good Preacher

By Melza H. Brown*

SUPPOSE in reality the qualities that make a good pastor are the same for any field, yet certain men seem to be better qualified for the task of home missionary work than others.

I do not pose as an authority on home missionary success nor do I know all the answers relative to this kind of work. I would that I did have more knowledge and ability for advancing the Kingdom and the church in new areas, for the need is tremendous. I will list a few of the qualifications that I consider essential for success in this field.

First, naturally, is spirituality. The prime requisite for a good preacher in the Church of the Nazarene for any field of endeavor is a man of prayer and the Word. God uses men full of faith and the Holy Ghost . . . "By my spirit, saith the Lord."

Perhaps next in importance is diligence. Not slothful in business; fervent in spirit; serving the Lord (Rom. 12:11). Slothfulness or diligence—either one shows up in the details of pastoral work: the care of church property, the meeting of appointments, punctuality, reporting, the meeting of obligations financially and otherwise, the handling of the church finance, regularity in business meetings of the church, systematic

work, order and plans to the program and to the personal life of the preacher. It is not enough to keep busy, but busy at the right things at the right time.

Organization is important for any functioning body. A home missionary pastor needs an unusual ability in putting people to work. His group may be small, but if every one of the group is enlisted at the task and working where he can render the best service, the church will make progress. A pastor is a leader of men, and a leader is one who is going somewhere and knows the where, but he must also be able to make leaders out of laymen who have not been leaders.

A pastor is a shepherd of people always. He cannot shepherd people unless he loves them. True love for people will enable a pastor to get along with people, and this is essential. The greatest number of failures in any line of endeavor is due to the lack of ability to get along with folk. We all have personality quirks and differences and it takes love and grace to get along with just ordinary folk like we are in this life. However, if we expect to succeed in pastoral work we will learn how to get along with all kinds of folk, regardless.

We must as leaders, however, be able to do more than just passively

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get along with people; we must have a heart concern for their spiritual life and progress. The love of Christ must constrain us, which will give us a heart drive to everlastingly keep at the task.

A spirit of optimism is a wonderful characteristic for a home mission pastor. He must believe that all things are possible with God, and he must have an inner conviction that he is with God. Difficulties do not look big if viewed through the omnipotence of the Lord Jehovah. Elisha's servant could see the difficulties but Elisha saw the armies of the Lord. There are only two absolute essentials for building a church. The first is God and the second is people.

A home missionary pastor should realize he is but a small part of the greater organization of the district and general church. He is not building a kingdom for himself, not trying to perpetuate his name. He is but starting a unit of the whole which shall carry on until Jesus comes. This necessitates co-operation with the district and general program. A home missionary church needs to assume budgets and responsibilities of the

A LAYMAN VISITED a great city church in Ohio during a business trip. After the service he congratulated the minister on his service and sermon. "But," said the manufacturer, "if you were my salesman, I'd discharge you. You got my attention by your appearance, voice, and manner; your prayer, reading, and logical discourse aroused my interest; you warmed my heart with a desire for what you preached; and then you stopped without asking me to do something about it! In business, the important thing is to get them to sign on the dotted line."

—Brethren Missionary Herald

entire church immediately. Youth learn easier than old people, and a young church can be trained in the right attitudes toward the entire church program.

Perhaps more than in any other area a man working in the home missionary field needs ingenuity. He will have to use every idea he ever had and then discover all the new ones he can find. He is in the task of reaching men for God, and what will work in one field will not necessarily work in another. Some men happily surprise me with the number of ideas and methods they come up with for reaching men. But I say, "Thank God," and take courage when I see people being reached for Christ. Jesus certainly used many methods and He was not much worried over the fact that the Pharisees didn't like it because He didn't stay in their old rut of operation.

The test of success is really, Are we reaching people for Christ, leading them into definite Christian experience, establishing them in holiness and righteousness, and making a living, active body of believers of them after being reached?

CALLING A MEETING OF THE BOARD

1. The Board of Absentees will meet each time the church meets.
2. The Board of Absentees will discuss ways of decreasing the offerings.
3. The Board of Absentees will seek to weaken the preaching of the Word.
4. The Board of Absentees will discuss ways of decreasing revival efforts.
5. The Board of Absentees desires to close the doors of the church as quickly as possible. If you want an excuse for being absent, please contact them immediately—they have all the answers.

—Highland Park Baptist Church

The Preacher's Magazine

A Stabilizing Church in an Upset World

By David E. Sparks*

OUR DAY is upset. There are few guidelines, few road markers, for our age to utilize. Today has been called the "dis-eased" age. Many psychiatrists are looking to the Church and the clergy to mobilize the community for help in the prevention and treatment of mental illness. The local church is a powerful part of the community, and should add its interest, its thrust, and its love.

It has been found (by psychiatrists) that the minister is often the first individual to which an appeal for help is made when trouble arises. Most pastors are discovering that, willingly or not, they must deal with problems that concern mental and emotional disturbances. What we as clergy do or fail to do may set the pattern for future mental health or illness in the persons who come to us for help. Many are wondering what their responsibility is in the upset pattern of our age. As a member of the Association of Mental Hospital Chaplains, I recently attended the annual meeting of that group. As I participate in the various lectures, panel discussions, and after-hours sharing with psychiatrists and clergy, I felt more than ever the responsibility that the Church can take.

The Church offers the warm, human relationships that everyone needs. In no other group can the

lonely, the frightened, the guilty find acceptance and understanding as they can in the Church. This too is a part of the salvation of a soul. The Word assures us that a large part of our personal and ecclesiastical responsibility is found in bearing one another's burdens. If we cannot share our burdens with the body of Christ, with whom can we share them?

It is also true that we in the Church need to continually remind ourselves that suffering can be full of meaning. In that sense we must be prepared to support the individual while he bears his own burdens. It takes an abundance of love to watch a friend suffer, and pray that he will benefit from it.

The one greatest injury to the individual, aside from sin itself, is our present-day method of grouping or typing individuals, so that they feel unimportant or unneeded. I fear that we are sometimes guilty of this even in the Church. It is essential that each individual feel valuable. No matter how large or small the audience, the preacher must feel that he is preaching to one man, if his sermon is to make the best entrance to the heart. This does not mean that the voice will always be low-toned, or that preaching must be in conversational style. It only means that we recognize that this is not only a group, but that this audience is made up of individual persons. In line with this recognized need, no matter

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what size the church may be, the groups within the church should be kept small, so that the individual will be important. Such a plan will accomplish many things. It makes the training of new leadership a "must." It increases the sense of responsibility in each member. It brings more persons into the active program of the church. It removes excessive responsibility from the "faithful few." It will remove the all-too-common cry of, "We don't have enough teachers" (or musicians, presidents, secretaries, etc.)

Two of the biggest words in the Church are "forgiveness" and "cleansing." For human sin, there is no therapy like the sense of these two gifts of God. Seldom does an individual find them outside of the interest, love, and concern of the

body of Christ. What true light-heartedness, what relief, is to be found with them! The local church and its pastor have the blessed privilege of sharing and indeed encouraging such prayer, repentance, and devotion as will bring forgiveness and cleansing to the needy soul.

A powerful impression was left on my heart when a psychiatrist in private practice in New York City addressed a large group of clergy, psychiatrists, and other interested persons and said something like this, "I am amazed at the power of God, who can take our problems on broader shoulders than any therapist I have ever seen."

May God help us to be as wise as serpents and as harmless as doves as we recognize our responsibility to God and to an upset world.

The Executioner

By James H. Whitworth*

YES, who can slay the old man of sin? Sometimes in desperation we try to force upon ourselves the suicide of the inner self. With trembling hands we lift the bitter hemlock to our lips and spill the fatal potion; or we nervously fumble for the trigger only to misdirect our aim and blast a hole in nothing.

Certainly the inborn malefactor must die, but it takes a steadier hand than mine. Only the master skill of the Holy Spirit can perform this killing operation on the inner man. The Executioner of original sin stands close by, anxiously waiting permis-

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sion to operate on our corrupt carnal nature. Faith, and faith alone, turns the job over to the Holy Spirit.

Yes, by all means I must do all that I can to eliminate unholy affections. I must put that last thing, my will, upon the altar, very true; but all my struggling falls far short of extinction. Human effort merely lays the foundation for faith in omnipotence. On the other hand, faith dissolves into useless presumption when not preceded by complete and total consecration. But while the two, consecration and faith, go together, faith remains the final key without which no execution is possible.

Gleanings from the Greek New Testament

By Ralph Earle

Eph. 3:8-13

"LESS THAN THE LEAST"

THIS IS an interesting phrase. How can one be "less than the least"? What is less than zero?

The adjective *elachistos* means "smallest, least." It is already a superlative form. But here we have *elachistoteros*—a comparative formed from a superlative! Thayer quotes this statement: "It is well known that this kind of double comparison is common in the poets; but in prose, it is regarded as faulty." He defines it: "less than the least, lower than the lowest."²

What did Paul mean in using such language of himself? Is he saying that he is the very worst of sinners? Is this an example of false humility? Both suggestions must be rejected emphatically.

What the apostle is seeking to say is that he felt himself the least worthy of God's grace and mercy. This passage is parallel to I Cor. 15:9— "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God."

"UNSEARCHABLE"

The adjective *anexichniastos* is found only here and in Rom. 11:33. It means "that cannot be traced

out."³ It is used in the Septuagint in Job 5:9; 9:10; 34:24. Moulton and Milligan think that Paul borrowed the word from Job, "and it is echoed in early Fathers."⁴ It simply emphasizes the fact that no one can plumb the depths or fathom the greatness of God's grace. The riches of Christ cannot be comprehended. Yet we are "joint-heirs with Christ" (Rom. 8:17)! Salmond notes that the term is used here "not in the sense of inexhaustible; but rather in that of unfathomable."⁵

FELLOWSHIP OR STEWARDSHIP?

The expression "fellowship of the mystery" (v. 9) seems a bit odd. But actually, as Salmond notes, the reading *koinonia* (fellowship) "has the slenderest possible authority."⁶ All the oldest and best Greek manuscripts have *oikonomia*. We have already noted the meaning of this word in connection with its use in 1:10 and 3:2, in both of which places the King James Version translates it "dispensation." Here it means: "the dispensation or arrangement of the mystery, to wit the admission of the Gentiles on equal terms with the Jews; the *mysterion* here having the same application as in iii. 6."⁷

²Abbott-Smith, *Lexicon*, p. 36.

³VGT, p. 41.

⁴EGT, III, 306.

⁵Ibid., p. 307.

⁶Ibid.

¹Lexicon, p. 202.

²Ibid.

FROM THE AGES

"Beginning of the world" is all one word in the Greek, *aionon*, "ages." Salmond writes: "The formula *apo ton aionon* occurs in the NT only here and in Col. 1:26. . . . It means literally 'from the ages,' 'from the world-periods,' that is, *from the beginning, or since the world began.*"⁸ Ellicott defines the expression here as meaning: "from the commencement of the ages when intelligent beings, from whom it could be concealed, were called into existence."⁹

BY OR THROUGH?

One of the worst faults of the King James Version is its very unsatisfactory translation of Greek prepositions. "Of" is used constantly in the sense of "by," which it does not have today. Here it is not "by the church" (v. 10), but "through the church." God will manifest His manifold wisdom *through the Church of Jesus Christ*. It is His placard display.

MANIFOLD OR MANY-SIDED?

The Greek term is *polypoikilos*, an old, rare word found only here in the New Testament. It literally means "much-variegated,"¹⁰ or "having a great variety of forms."¹¹ Salmond says: "The adjective is used of the rich variety of colours in cloths, flowers, paintings, etc."¹²

It is difficult to represent this striking Greek term by any single word in English. Moffatt has, "the full sweep of the divine wisdom." *The New English Bible* says, "in all its varied forms"—a phrase which very correctly defines the meaning of the adjective. Perhaps the best single-word rendering is that adopted

by Goodspeed and Verkuyl (*Berkeley Version*): "many-sided."

PURPOSED OR REALIZED?

One might suppose that "purpose" and "purposed" in verse eleven are related terms in the Greek. But such is not the case. The first is *prothesin*, the second *epoiesen*.

The expression "eternal purpose" is literally "purpose of the ages"; that is, "the purpose which pertained to, existed in, was determined on in the ages."¹³

The Greek word for "purpose" is *prothesis*; literally, a "placing before," or a "setting forth." It is used this way in the Synoptic Gospels, as also in Heb. 9:2 for the shewbread—literally, "the presentation of the loaves." But in Acts and Paul's Epistles it means "plan, purpose, resolve, will"—a sense found commonly in the classical Greek writers.¹⁴

"Purposed" is something else. It is the exceedingly common (576 times in N.T.) verb *poieo*, which is translated "do" 357 times, "make" 114 times, and dozens of other ways in the King James Version. It has two main meanings: first, "to make, produce, create, cause"; second, "to do, perform, carry out, execute."¹⁵

Which is the dominant idea here? The former ("constituted") is preferred by Calvin, while others adopt "carried out, executed." After noting the latter, Alford writes: "I can hardly think that so indefinite a word as *poieo* would have been used to express so very definite an idea, now introduced for the first time. . . . The aorist seems to refer the act spoken of to the origination of the design."¹⁶ Then he adds: "Both senses of *poieo* are abundantly justified."¹⁷

Ellicott perhaps has a little broader perspective. He says: "The mention of the eternal purpose would seem to imply rather '*constituit*' . . . than '*exsecutus est*' . . . ; as the general reference seems more to the appointment of the decree than to its historical realization . . . ; still the words *en Christo Iesou to kyrio hemon* seem so clearly to point to the realization, the carrying out of the purpose in Jesus Christ—the Word made flesh . . . —that the latter . . . must be considered preferable."¹⁸

With this judgment the majority of recent translators agree. *The Twentieth Century New Testament*, Goodspeed, and *The Berkeley Version* all have "carried out." Williams has "executed," Moffatt and the Revised Standard Version have "realized." *The New English Bible* has "achieved." That seems to be the thought of the passage. God's purpose of the ages was finally "realized" in Christ Jesus, our Lord.

"BOLDNESS"

The Greek word is *parresia* (v. 12). It comes from *pas*, "all," and *rhesis*, "speech." Its earliest usage in classical Greek is for "freedom of speech, plainness, openness, freedom in speaking."¹⁹ In the Septuagint, Josephus; and also the New Testament, "from the absence of fear which accompanies freedom of speech" it means "confidence, boldness."²⁰

In the New Testament the word occurs a number of times in the dative case and is translated adver-

bially as "openly" or "plainly." In the noun sense it is rendered "boldness" eight times and "confidence" six times. Its basic idea is that of "freedom."

"CONFIDENCE"

The term "confidence" here is quite another word—*pepoithesis*. It comes from the perfect tense of *peitho*; "persuade," and so literally means "full persuasion." It is a late and rare word in Greek writers, but is found half a dozen times in the New Testament. In II Cor. 3:4 it is translated "trust," though the usage seems to be exactly the same as "confidence" in II Cor. 1:15 and elsewhere in the New Testament.

"ACCESS"

We have already noted the Greek word *prosaogoge* in Rom. 5:2 and Eph. 2:18, the only other places in the New Testament where it occurs. Some prefer the rendering "introduction" rather than "access."

The reason for mentioning this word again is that we wish to note the significance of the combination of the three terms here. Many translators paraphrase the passage. Moffatt has: "through whom, as we have faith in him, we enjoy our confidence of free access." Goodspeed reads: "Through union with him and through faith in him, we have courage to approach God with confidence." Williams says: "By union with Him and through faith in Him we have a free and confidential introduction to God." *The Berkeley Version* reads: "In whom by faith in Him we enjoy the confidence of unreserved approach."

⁸Op. cit., pp. 72-73.

⁹Abbott-Smith, op. cit., p. 347.

¹⁰Ibid.

¹¹Ellicott, op. cit., p. 72.

¹²Arndt and Gingrich, *Lexicon*, p. 713.

¹³Abbott-Smith, op. cit., p. 369.

¹⁴Greek Testament, III, 107.

¹⁵Ibid.

¹⁶Ibid.

¹⁷Ephesians, p. 71.

¹⁸A. J. Robertson, *Word Pictures*, IV, 531.

¹⁹EGT, III, 309.

²⁰Ibid.

The Snare of the Part-time Minister*

By E. L. Kierstead

Business Manager, Wesleyan Methodist Publishing Association

THE CAPTION of this article at once sets up a red flag denoting danger. If one is to travel ahead in spite of the warning signal, he should proceed with caution. His curious mind should at once raise the question, Why should there be any warning signals along this road?

It is conceivable that being a part-time minister, for whatever reason, could become a snare to the one who least expects it. A snare carries with it the idea of surprise, for a trap springs suddenly. One may pursue his part-time ministerial role only to discover suddenly that he has become a victim of a circumstance which he never anticipated.

Wise men have given the counsel that no one should enter the ministry if he can keep out of it; but if he must preach, then he should go into it with all his strength. It is true that some have attempted to enter the ministry who were not truly called of God and have made shipwreck. It is also a fact that others who have had a genuine call of God, with many substantiating proofs, have turned aside to other employment.

Many have become part-time ministers because their income from the church was not sufficient to support their families. While there are some

who feel that the minister should live by faith and never resort to any other type of employment to supplement his church income, it is agreed by most people that it is proper for the minister to do what is necessary to provide for his family and pay his bills. The church expects the pastor and his family to be neatly and properly dressed, to drive a respectable car, and in general to be good representatives wherever they go. On a meager income this is difficult.

At this point some are tempted. Sometimes the very necessity of other employment opens the door to enticing offers in the secular world. It is easy to rationalize and say, "Well, after all, we have to live. Surely they don't expect us to starve. We simply can't make it in these times on such a small income." As a result, there are cases where pastors receive their parsonage rent, plus utilities, plus other fringe benefits, plus a fair salary from the church, while at the same time they are holding down other jobs requiring forty hours or more per week of their time. These, while doing well financially, are subjecting themselves to temptations and potential disaster.

In such cases some have pursued their education into other areas and have taken special classes, doing whatever was necessary to qualify for the extra employment. Having thus prepared themselves, they be-

come reluctant to surrender the extra job even though they have opportunity to receive a larger church income. Living on the better income makes it difficult to adjust downward.

What is a man in such predicament to do? He is invited to a larger church and yet he doesn't want to give up the extra income. The man is on trial. It is true he must support his family, but is the entire family really trying to economize? Both the minister and his wife should have a season of real soul-searching over this problem. To remember now the time of consecration in one's earlier life will be helpful.

The elder should also ponder well the vows made to God before the annual conference, at the time of his ordination, for at that time he agreed that he would endeavor to lay aside the study of the world and of the flesh, the Lord being his helper. (See *Wesleyan Methodist Discipline*, paragraph 419.)

In his book, *A Minister's Obstacles*, the Reverend Ralph G. Turnbull is emphasizing the certainty of that "divine compulsion" which carried us into the ministry of the Word. In that connection he states, "Let no one at any time think of a better living, but only of a holier life." May the Holy Spirit be the faithful Guide to all who face the temptation to leave the active ministry for financial considerations.

Sometimes the ministerial student faces the necessity of working his way through school. He gets a job, gets married, buys furniture, buys a car, takes on other responsibilities and expenses, and is forced to lighten his school load. When he is ready to actually consider accepting a pastorate, he may not be able to make ends meet on the prospective smaller income of his first pastorate. To one in this plight may come the temp-

tation to seriously question his call to the ministry. Others may face the temptation of a far more lucrative offer in another denomination. These are important decisions and should be settled very carefully for fear of missing the will of God.

There are some who become part-time ministers as a result of a combination of circumstances. They may live in a community where there is a shortage of public school teachers. At first they are used as substitute teachers. Then they are encouraged to consider full-time teaching appointments. These are attempted while retaining the title of pastor. The church work may decline and presently the temptation comes to leave the ministry and take up teaching in the public school. The number of losses from the ministry to the teaching profession is on the increase. Numerous other secular occupations provide their share of enticements to the minister.

Being a part-time minister many times makes an unfavorable impression upon the community. Too frequently it is the image of one whose stature just doesn't quite measure up to the lofty dignity of his calling. They see a man with divided interests and wonder where his loyalties lie.

Could a minister really give his best service to God and the church and at the same time be greatly preoccupied with public school teaching, farming, painting, selling cars, carpet sweepers, or Fuller brushes? Again, any answer must be qualified, and it is admitted that there may be circumstances which require temporary adjustments. But the question is, Can a person truly called of God enter into the active ministry of the gospel and be satisfied spending a lifetime as a part-time minister?

Could it be that the Lord would

(Continued on page 23)

**Wesleyan Methodist*, Jan. 9, 1963. Used by permission.

A thoughtful, practical, prayer meeting talk—Editor

How Do You Walk?

By Delmar Stalter*

FROM PHIL. 3:16-17 we lift these words: *Let us walk by the same rule, . . . as ye have us for an ensample.* Dr. A. T. Robertson, in a recently reprinted edition of his book *Paul's Joy in Christ and Paul and the Intellectuals*, declares that the word "walk" means to "walk in file," to "keep the step." The idea indicated, suggests Dr. Robertson, is like "climbing a sandy mountain often. We slip back almost as much as we go on and up. The tramp, tramp of the soldier is fine for a while, but in time one is weary, and it is hard not to lag behind. One comes to a jog trot of the Christian life. The dull monotony of religious routine pulls on a person." Routine is rarely glamorous, yet it is through the routine that the thrilling victories come.

We are continually impressed with the idea of the spectacular in our daily lives and very little with routine. Our greatest source of victories lies in the daily round of duties. Ours is a struggle, so well illustrated by climbing the sandy hill south of Grand Haven, Michigan, nicknamed "Rosie Mountain." This tremendous mountain of sand has a few scrub bushes and trees growing on it, and the most rewarding view for the victorious climber. But each step has its cost; each step forward results in

some ground being lost as the other foot slides backward, sometimes losing more than is gained. The routine of putting one foot in front of the other is exhausting. But the resulting exhilaration as one conquers the sandy slope is worth it all.

We should be aware that "fidgetiness is not spiritual activity. We are not to be restless hoboos, always on the jump and never getting on" (A. T. Robertson, *Paul's Joy in Christ*). Successes are largely the result of determination in routine, not the spectacular. We hear much of the "rocket shots," but little emphasis is put on the hours and dollars involved in each shot. Rocket shot successes are due to the hours of careful engineering and planning, plus the exhausting labor of the crews involved.

In Jesus' ministry, some of His miracles or healings involved whole days. It would seem from careful (and inferential) study that there were numerous days without victories, such as His visit to Nazareth. According to recorded incidents, there is something like one incident for every ten days of His first three years' ministry. Only about forty incidents are recorded in His first year of ministry, part of them being parables. After His baptism, forty days were spent in fasting and prayer and temptation. (It is recognized that

only a small portion of His deeds are recorded; neither is there any purpose to reduce Christ to our level . . . but in dealing with men, it even takes Him time to accomplish His purposes.) Many of His days and nights were spent in traveling the weary miles between cities, or straining His physical resources by teaching multitudes, or the more intimate lessons to the disciples, or the very taxing job of dealing with an individual. Yes . . . routine!

It is in the routine that the presence of Jesus makes the difference. In verse 17, Paul speaks of the "ensample." This comes from a Greek word referring to the instrument making the mark, but it also refers to the mark made. The linotype machine is a good illustration of this: The key is struck, the letter mold falls in place, the line is formed, spacers adjust and make a correct length line, hot lead is poured against it, and, lo . . . a line-of-type is made according to the pattern that the operator desired. Our Master seeks to do the same with us.

Jesus makes the difference between living in the muck and mire of the earthy or rising on the wings of an eagle to clear-sighted vision. It is just like Him by His presence to cause an ordinary teacher to be sparked by love that strikes to the heart, hungry like John Wesley's was, through stumbling words of that lay preacher until grace has done its work . . . doing the routine work of God. It is just like Him to catch the attention and gain an entrance to the heart of a man like Charles Wesley, causing him through the blessing of His presence to write songs that have lifted the souls of men across the years.

It is just like Him to cause an ordinary prayer, fervently prayed, to

come alive, effecting the moving of mountains. It is just like Him to stir the heart of a young preacher, and cause him to be a blessing to multitudes. It is His presence that makes a simple faith powerful—whether it is a woman with an issue of blood who touches the hem of His garment, or the brokenhearted mother pleading for a wayward son.

It is just like Him to exhibit pure love through a humble saint, causing the beauty of Jesus to shine through the flesh, like a mighty magnet drawing men toward the Cross. It is time for us to quit grandstanding and warming the benches. It is time to get into the game. Men are lost. Jesus' presence can transform us and them . . . it is just like Him.

To many, Jesus was only a teacher. To far too many, He was only a good man. Some boldly called Him a schemer. But to some, He was the Son of God, He was their Saviour, He had transformed their lives by His presence.

We find in our service to God what we are looking for. If we are critical, we shall only see and hear the mistakes of our colaborers. Ill feeling towards someone in the church will make all else seem to be spiritless. Are we looking for His presence? Do we seek to hear His message, to know His truth for us? Do we long for His revelation of victory? It is just like Him to let you see them. Praise His name!

It is just like Him to come and meet our every need—in the routine, everyday living. His victory entrances our hearts and the dreary work of "walking in file" and the even more frustrating job of "keeping in step," catching hold of our spirits causing the overflowing of our cups. Remember . . . it is just like Him!

*Pastor, Church of the Nazarene, New Haven, Indiana.

Play It Up, Minister!

By Fred Smith*

YOUR FIRST GUESS concerning the meaning of the title of this article might be that it is an article directed to the organist of the church. Should that be your guess, I hasten to say that you are in error. Organists may or may not be in need of counsel. The one to whom I most often listen needs no counsel; at least, not from me. It is enough to say that she is my habitual inspiration in the uplift she gives me by the masterpieces she plays upon the organ. My purpose in this article points in an altogether different direction. It has to do, not with the music from the organ, but with the message from the pulpit. Concerning this, if there is one thing I feel should be said in our day, it is that the message should be played up from the pulpit.

The need for this uplift was brought home to me recently in speaking to a friend who had been trained to listen sympathetically to the Christian message from the pulpit. Confiding to me the state of his mind after attendance at church, he surprised me by saying that he had returned home from the service tremendously depressed.

As I had occasion, more than once, to protect my Christianity from that same fate, I determined to arrive at some conclusions as to why some

preachers lead their listeners to such an unsaving result. Immediately reasons for this defeat began to crowd in on me. I remembered the retired minister, who had recently been filling an interim pastorate in a large church, speaking with enthusiasm of the response he had received from the congregation in that pastorate. His wife gave me, unwittingly, the reason in saying that he keyed his message to the note of victory.

Another reason came also to me on further thought. It came upon me like a flash when I read a comment by a man accounted by some as a great philosopher. The philosopher said, "Man is condemned to freedom." That word *condemned* stuck in my gullet.

To make sure I had built on the right truth I turned to my concordance and tracked down the word *freedom*. But what I found in the Bible gave me great satisfaction, namely, "For freedom Christ has set us free" (Gal. 5:1, R.S.V.). No, no, Mr. Philosopher, you cannot get me to say that I am *condemned to freedom*. Christ accents it in a better way.

But perhaps you are saying: Just what has the comment of the faraway philosopher to do with your present theme? To that point I come right now. He is the perfect example of what is a too common fashion with

many (shall I say) miseducated ministers in our day, of speaking of their Christianity in denigratory terms. Trained to echo the descriptive phraseology of some supposedly leading thinkers of recent times, they wallow in the faultfinding expressions without going on adequately to the victorious note so characteristic of the New Testament. To illustrate: Echoing Auden, we have been told time and time again that this is "the age of anxiety." Let this be granted, at once, but not to the forgetting that this is not the first age of anxiety! If we are good at taking the little strides forward, we might go on to say with Auden that "we must love one another or die." But is that all? I guess not. Rather shall we not say with Christ: "We must love one another or die"? In other words, Christianity is not just a logical alternative; it is a choice which complements life.

It is this dynamic divine addition that makes of the message of Christ a gospel, good news, a *new testament*. This is the culminating truth to which all ministers, preachers of the Word by words and works, should adhere. To speak denigratingly of

our Christianity is to destroy it. Ministers should never forget, in their preaching and ministering, that Christianity is a life-giving thing, a full-filling fact born of an ever ebullient faith in God. Of the outstanding dramatist O'Neill this story is told. After the 1920 production of *Beyond the Horizon* the elder O'Neill said to his son, "Are you trying to send your audience home to commit suicide?"

To send a congregation home depressed is not the way of Christ. O'Neill's question to his son, suitably changed into Christianity's words and emphasis, can well be the question every preacher should ask as he preaches every sermon: Will this sermon send my congregation home determined to become saints in the New Testament sense of that word? Sure, the modern world has tended, aided by some misguided Christians, to denigrate this grand word *saints*. But do not allow it to be denigrated. As used in the New Testament, it is sterling gold.

So for a final and finest word I would say: Always remember to play up your Christianity. For if you and all ministers do this, all will be well where all could be horrid!

The Snare of the Part-time Minister

(Continued from page 19)

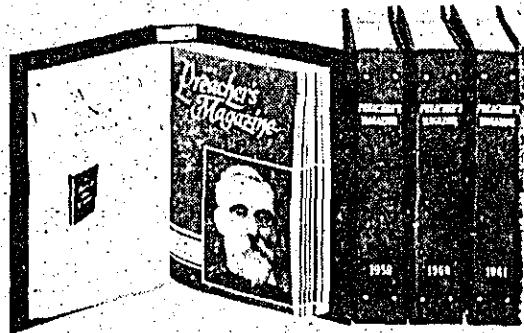
have someone who reads these lines to find a place to pray about this matter? The pathway of the part-time minister is strewn with many besetting snares and pitfalls. Those who travel it will do well to get off

as quickly as possible and get onto the main highway of the full-time gospel ministry. God honors those who honor Him. May it be said, "This one thing I do—and I plan to do it well."

*Pastor, Church of the Nazarene, Laguna Beach, California.

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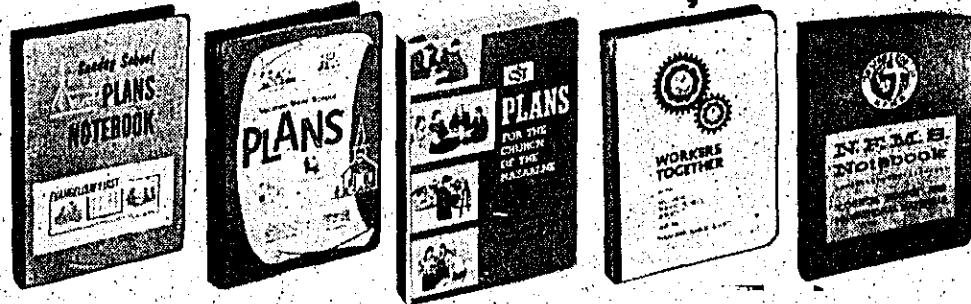


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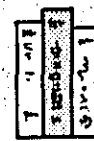
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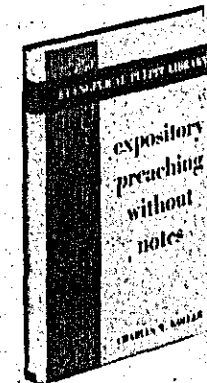
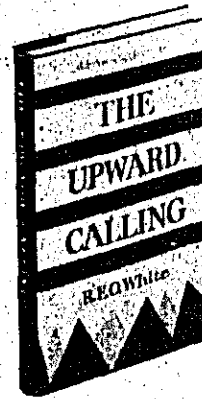
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Sunday Morning at Your House

By Audrey J. Williamson

*O day of rest and gladness,
O day of joy and light,
O balm of care and sadness,
Most beautiful, most bright.*

ANYONE would know without looking that this song was not written by a woman, and between the hours of 6:30 and 9:30 on a Sunday morning! That is, not if she was a preacher's wife and had one or more children!

The beautiful words are credited to Christopher Wordsworth, and I am sure we have all felt deeply their expressed sentiment of gratitude for the Sabbath day. But the effort to get your family at the church by 9:30 on a Sunday morning, fed, clothed, and in their right minds, will convince you that if you find rest on this day at all it will probably be later on.

It is not good on the Lord's day to lose one's peace and poise before even arriving at church. It brings unhappiness and regret to you, and it communicates itself unfavorably to your husband and children. By careful planning and by assuming persistently the right attitude toward your assignment, and by practice, you can maintain the serenity that belongs to the day, and to you.

Here are a few suggestions—probably nothing new! But they will

perhaps reinforce your own purpose and, as the old song so well expressed it, “prop you on the leaning side.”

First, make all the preparations for Sunday that you can make on Saturday. This means planning your dinner so that a very minimum is left to do on Sunday morning. Many salads and desserts and even some meats and vegetables can be made ready on Saturday.

Then see to it that all the articles of clothing your family will wear on Sunday are ready, perhaps even laid out on Saturday night. That will mean shoes are shined, socks are mended, buttons are on, suits and dresses are clean and pressed. Better check the shoelaces, too, for they can hang by a thread all week, then break Sunday morning!

You should be assured that the Bible, quarterly, offering envelope, and Sunday school collection for each is accounted for. A reminder even for the older children will help ingrain a good habit.

All of this means that a Saturday night at home is ideal for both the minister and his wife. And insofar as it can be controlled, let there be an early retiring hour for all members of the family. Teen-agers will cooperate in this when they are appealed to and are trained to do so.

It will help, too, if your Sunday breakfast is planned the night before. You can even set the table. Breakfast should be simple, but adequate and nourishing. I think it helps to have the family sit down together. And this is not the morning to forego family prayers! They need not be lengthy.

When the children are young, especially, it will help not to have to dress them twice. So breakfast in “jamas,” robes and slippers would be quicker and safer. And no child should be indulged by being called more than once to get up on Sunday morning. In fact, if you throw the responsibility back on your older children themselves to forsake Morpheus and make their appearance, you will actually be preparing them for life. You may have to buy some Baby Bens, but that will pay off!

A second suggestion is to have your “work brigade” organized for Sunday morning. Your beloved husband should not be chairman of the program committee either, unless under unusual circumstances.

But even little children can be taught to lend a hand where it will count the most. Each should be responsible for an assigned task. Children can early learn to make their own beds and tidy their rooms. They can assist with the kitchen work materially. When our youngest boy was a baby and our nine-year-old girl wore long braids (which she didn't braid), it was our twelve-year-

old son who on Sunday mornings cleaned up the kitchen before Sunday school and did it as acceptably as I would have done. When every member of the family has responsibility for getting the family to the church on time, each shares in the pride of the accomplishment!

One more thing, you will be glad (afterward) if you rise on this morning fifteen to thirty minutes earlier than you think you absolutely need to, to make it. These few extra minutes will allow you time to drop on your knees in the kitchen or by the sofa and breathe that prayer for grace and guidance which will make you more than conqueror. And those few extra minutes will allow for the emergencies—the telephone calls, the milk that “got spilled” (passive voice), the clean child that found the shoe polish or wandered off to the sand pile. If your schedule is too tight and something goes wrong, then it's too bad!

And finally, dear parsonage mother, keep happy! Be Christlike. Don't allow yourself to feel sorry or pressed. The whole family is more sensitive to your mood than to any other one thing. Let your preacher-husband be abstracted; let the children be noisy, slow, or glum; you can still be victorious.

Then, though you may have to skip the “rest,” you can still sing,

*“O day of . . . gladness,
O day of joy and light!”*

Best wishes!

Don't Ignore Great Sorrow

By S. L. Morgan, Sr.

RECENTLY four superb women came to see me from a town where I was pastor years ago. I valued their visit more because they were not of my denomination, but only true friends. I felt sure they came partly because they knew I had had a great sorrow, the mental collapse of my once-brilliant wife, now for a year or two in the state hospital. Singularly, in a delightful hour's visit no mention was made of this fact. Later I felt remiss, and I so wrote one of them.

I write this to answer a question that troubles all of us sooner or later: In the presence of a great sorrow is it ever proper to talk about common-places, and ignore it? Even as a pastor for years I was in doubt how to answer. I've learned the answer by experience.

Soon after my tragic sorrow came, several superb women came to see me from a former pastorate. Their admirable leader showed the right technique. Her first word, as she stood facing me, was, "We knew you were lonely, and so we came to see you."

That was fine. It complimented me; for it rightly assumed my heart was broken—no use to evade it. And good psychology, for the first step in the healing of sorrow is to talk and weep it out.

With my recent visitors, my own technique was wrong. For surely they came partly because they re-

membered my great sorrow. I should have assumed it, and in due time have, frankly, answered the question that was in their minds by saying, "I'm sure you came to see me partly because you remembered my great sorrow, and want to know the latest. I thank you warmly for caring and coming. She doesn't even know me; but I'm deeply grateful she has expert care and doesn't suffer."

What I urge is, Never ignore a great sorrow; face it frankly. The pastor and every would-be comforter should definitely help one talk out and weep out one's grief. To bottle it up is harmful.

Yet a word has to be said for the chronic sufferer from bottled-up grief. A tragic example comes to mind. The only child had been cruelly killed. The mother had freely wept out and talked out her grief until she told me her story easily and smilingly. The father had so long bottled up his grief, refusing to weep or talk about it, that he could not say a word about it—nor hear it mentioned.

The pastor or other comforter has to remember those exceptions and give them gentle treatment. But I am sure of the general principle, never to ignore a great sorrow. Grief needs expression for its healing. It is wise and kind to invite one to talk of his grief, even to help one weep it out. In my earlier ministry as a pastor I thought there was something

wrong in my technique, if I could not stop the bereaved from weeping. I now am sure the right technique is to help the broken in heart to talk out and weep out its grief. Fine feeling and fact will discover the way.

Problems Peculiar to Preachers

By Charles A. Gibson*

1. Pray one hour a day.
2. Study at least two hours per day.
3. Visit twenty homes a week outside of church membership.
4. Make acquaintance with at least two businessmen a week.
5. Put service notices in every possible paper.
6. Know and offer services to undertakers and doctors.
7. Have membership in and be active in the Ministerial Association.
8. Seek to enter chapel services of high schools and like gatherings.
9. Co-operate in all general, district, and zone activities of the church.
10. Keep a record of your activities.

*Evangelist, Bourbonnais, Illinois.

Short Memory

Only a potash mine near the Dead Sea now marks the site of the ancient city of Sodom—reported in the Bible to have been destroyed, like Gomorrah, because of the sins of the people. However, a financial syndicate is reported currently ready to rebuild the city as an ultramodern resort, complete with wide-open gambling! Israel's Orthodox Agudat political party has issued an apt warning: "Wasn't once enough!"

In California, the Suisun-Fairfield Congregational Church bulletin published this item under the auspices of the pastor, Rev. C. W. Kirkpatrick: "This . . . is . . . the . . . way . . . the . . . church . . . sometimes . . . looks . . . to . . . the pastor . . . when . . . he . . . goes . . . into . . . the . . . pulpit.

"Would look like this if everybody brought somebody else to church."

IN THE OPINION of Former President Dwight D. Eisenhower, there has been a decline in morality during these times. The "twist," modern art, and "vulgarity" in literature were singled out for special condemnation by General Eisenhower in a speech at the dedication of the \$3 million dollar Eisenhower Library at Abilene, Kansas. He questioned whether scientific and technological progress has been matched by similar advances in ideals, aspirations, and the country's morale. He protested strongly against movies and the stage, and books and periodicals using vulgarity, sensuality, and filth, to sell their wares. "What," he asked, "has happened to our concept of beauty and morality?"

Ecumenism constitutes a trend that must be quickly reversed if Protestant convictions and Protestant freedom are not to be undermined

Are Denominations a Sin?*

By C. Stanley Lowell**

THE CURRENT passion for ecumenism and the various forms of denominational behavior it excites deserve the close attention of all thinking Protestants. The ecumenical movement professes to be spiritually motivated. It is said to be inspired by the prayer "that they might all be one." Certain leaders have claimed that ecumenism represents the most significant development within Protestantism since the Reformation.

It is my conviction, to the contrary, that the ecumenical movement endangers the integrity of Protestant Christianity. I believe, further, that it may jeopardize the freedom of smaller groups apart from the so-called main stream of Protestantism.

Ecumenism constitutes a trend that must be quickly reversed if Protestant convictions and Protestant freedom are not to be undermined.

Ecumenical devotees are fond of brooding over what they call "the sin of separation." It is a sin, they aver, that there is more than one church; there is virtue only in unity and union of the churches; denominationalism is scandalous.

What these leaders need to see is that there is a worse sin than separation—the sin of compromise.

Three words figure prominently in this discussion—ecumenical, unity,

and union. The word *ecumenical* has geographical overtones. It means, as applied to Christian concern, "world-wide" or perhaps "all-embracing." *Unity* refers to a spirit of oneness among Christians, a sense of belonging and being together; while *union* refers to organic joining of churches.

The ecumenical movement in our century involves not only Protestant churches but also the Roman Catholic church. Catholic leaders have been intrigued with the possibilities inherent in an appeal to Protestants to express their ecumenism by "coming home" to the "one true church" that was intended by Christ to embrace all churches. The Second Vatican Council undoubtedly reflects Pope John XXIII's ecumenical interest. It is an effort to make overt and dramatic the pope's perennial appeal for all to find unity under his rule.

The Protestant passion for unity reduced some Protestant leaders to a somewhat ridiculous posture in regard to the pope's council. No sooner had it been announced than certain prominent Protestant ministers filled the press with their praise for the pope and his contribution to unity.

Then they waited in blissful anticipation of an invitation to participate in the council. None came. Protestant observers, yes—but no Protestant delegates.

The Catholic Ecumenical Council is guaranteed to add millions of words

to the press coverage of the Vatican, and it certainly will be of internal significance to the Roman church. But no other churches are participating in its sessions.

The ecumenical movement is concerned with a drawing together of all Christian bodies for interdenominational fellowship with the ultimate objective of union. The uncritical assumption of the ecumenists is always that the unity and union of all Christian groups are *per se* good. Often the assumption goes farther—that unity and union are the greatest good the churches can contemplate or achieve.

These assumptions have become the categorical imperatives of all ecumenists. They are never questioned among the professionals. Ecumenical discussions never turn upon the desirability of ecumenism itself, only upon the ways and means of achieving it.

There is another feature of the ecumenical movement that deserves attention. This movement is not so much a concern of pastors as of denominational executives. Pastors who as a group are not enthusiastic ecumenists are made to feel guilty and "not progressive" if they express such sentiments. They become ashamed to voice their deep-seated doubts. Union itself—whether or not it is a good thing—is seldom considered. A persuasive ecumenical orthodoxy decrees that union is the *summum bonum* for which all Christians must strive.

Denominational leaders are caught up in the immutable law of bureaucratic growth. They cannot escape from it. It is the same law that we have observed in government. The big church, the spreading church with its illimitable boards, commissions, and agencies, has an irresistible appeal for them. This is their professional

concern. This is what they seek. To a connectional man nothing appears more desirable than more connectionalism. These men are the prophets of ecumenism. They have wide opportunities to travel and make contacts, thus extending their leadership far beyond that of a local church. Wherever they go, the gospel of ecumenism is preached. All their predilections lie in this direction. A world-wide church with world-wide boardmanship—it seems almost too good to be true.

There is, however, a more subtle motivation for the ecumenical drive. It lies in the emotional realm. In a generation beset by horrible uncertainties and driven by gnawing fears, ecumenism provides the idea of "sheltering arms." Many Christians today, leaders included, are without any real hope in regard to "last things."

They are quite as the pagans so far as any sure faith for the future is concerned. Perhaps they have been redeemed from past darkness by the power of Christ. They do stand in a present patch of light. But there is still only darkness ahead. Animals fearful at a gathering storm will huddle together. In the group there is safety.

In some such manner the belongingness of ecumenism is helpful to such persons. It sounds big; it looks strong. In it many seek for reassurance and hope. Ecumenism thus becomes a palliative for those who fear; it is a substitute for faith.

The only argument for the uniting of the churches that really carries weight is the one that relates to missions. It is confusion, so this argument runs, to have a number of competitive approaches made to the non-Christian. He might well conclude that, until Christians themselves can agree on their own faith,

*United Evangelical Action, January, 1963. Used by permission.

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it behooves him not to bother with it.

This is a cogent article. But is the alternative any more appealing? Does not an enforced missionary monolith offer a better approach? Would a multiplicity of feeble and sometimes conflicting voices become a more effective Christian witness if they were to be forced, Procrustes-like, to become one unanimous voice?

The facts are that every one of the major religions offers this same spectacle of multiple and even divergent approaches. This is true of Buddhism, Hinduism, Zoroastrianism, and Islam. It is also true of the new faith of communism, as witness Stalin and Trotsky, and even Khrushchev and Mao Tse-tung. When a faith becomes too sterile to proliferate, the chances are that it is too sterile to live. When Christian missionary appeals are limited to one, the one will soon become none.

We need an honest appraisal of some things ecumenism has blithely taken for granted. We need to ask, for example, whether the union of all churches would be the supreme good it is tacitly assumed to be. Our own answer is no; organic union of all churches into one monolithic structure would be bad. Never yet have we observed any great spiritual impact that resulted because of church union. It did not happen in the case of the United Church of Canada.

To take what is perhaps a more familiar case, let us consider the Methodist church, which came into being about a quarter of a century ago as a result of the merging of three principal branches of Methodism.

What has happened to the Methodist church as a result of union?

As a Methodist minister I have studied the outcome with great care

and concern for twenty-two years. Has it experienced a mighty revival and a forward surge in all phases of its work? The answer again must be no. There has been no significant advance in missionary endeavor. Evangelism has steadily declined. Methodists are far from winning their "share" of the unchurched. One trouble is this: The Methodists have been absorbed with the mechanics of uniting all their boards and agencies and creating others. The complexity and dimensions of church business are staggering. These endeavors on the part of Methodists are undoubtedly important and even inescapable. But they do absorb the energies of church leadership to the point where there is not enough left for the Christian mission.

All this the Methodist merger has convincingly demonstrated, and the merger represented by the United Church of Christ can be expected to demonstrate it again.

Why is merger good? Why is one big church better than several smaller ones? Administrative economies can be argued, but they do not seem to develop in practice. We add a super board and keep all the little boards. As for mergers of local congregations, in the several that have come to my attention I have yet to note one whose combined giving to missions was as large as what the two or three congregations has previously totaled. This is a kind of "economy" that hardly stimulates the Kingdom.

But the area of doctrine is where the dangers and losses of union efforts are to be observed. Merger proceeds theologically on the basis of the least common denominator.

It could hardly be otherwise.

Each of those uniting must surrender what is unique to itself so that all can be alike. In such a process indigenous vitality is not stimulated

but reduced. A blackout of honest difference for the sake of something called union or even unity is not tolerance. It is indolence at the best, idiocy at the worst!

Such consideration undoubtedly prompted Paul Tillich to remark, "Ecumenicity doesn't do much theologically. . . . A committee cannot make a theology," so the result is based on "the least common denominator."

Leaders in the discussions have a way of assuming that union is always the supreme consideration. When doctrinal disputes develop, disputants are encouraged to subside, lest the unity of the church be impaired. In my own church I have seen leaders back off time and time again from discussion of the most weighty issues because "we must not endanger our unity."

I do not mean to belittle this. It has its place and its importance. We may indeed be right and the other fellow wrong, but we dare not press our rightness to the point where his wrongness has no room. It is always the part of freedom to leave room for "error." I only can ask by what logic union automatically becomes the supreme value. There is danger here as well as virtue. The danger is that the church may stand for less and less in order to be more and more widely merged.

Let us ask further, What is the decisive ingredient in religious faith? What gives it unction and drive?

Does not that ingredient lie precisely in those features of a faith that are unique to itself? If this be true, then ecumenism, which must place its stress on things all hold in common, would not prove stimulating. Someone has said that the only religion that amounts to anything is sectarian religion. Another has said that when a sect ceases to be a sect

and becomes a church, it has already started to die.

Somewhere in this sectarian area we locate the cutting edge. It is faith founded in uniqueness and cherished in difference that becomes dynamic. Yet this is the very element that tends to fade in both the unity and the union phases of ecumenism.

Times, without number I have heard it said, "Ah, if only the Protestants would stick together the way the Catholics do!" I am not sure that I want Protestants to stick together on all matters any more than I want Catholics to stick together on all matters. Protestants in the United States are beginning to recall the history of Roman Catholic clericalism as they are threatened with a resurgence of it here.

But is the record of Protestant clericalism any more appetizing? Is an ecclesiastic monolith made more virtuous by calling it a different name? Or does power tend to corrupt even when those empowered are clergymen? Is it not possible that those who bewail overdiversity might find in an ecclesiastical monolith something worse?

The idea of a unified church apparatus to promote Christian virtue has its own lure. Churchmen have forever been tempted by this short cut. Ecumenism could become another means of promoting an established orthodoxy and an approved ecclesiastical authority. If it does, we shall not have advanced to something brave and new, but rather have fallen back into something old and discredited. We must beware of an ecumenism that becomes a club to enforce conformity.

There is a final area of spiritual responsibility that is intimate and personal. Let everyone lead the life which the Lord has assigned to him, and to which God has called him.

Pauline Holiness Theology

By H. B. Garvin*

I FIND a very definite line of doctrinal teaching in the writings of the Apostle Paul which positively set forth the necessity for heart purity, or soul cleansing, as an experience subsequent to the new birth. This definite line of gospel truth given by that great apostle to the gentiles we may, for the want of a better name, designate as "Pauline holiness theology."

We will remember that Paul himself received the Holy Ghost in the city of Damascus as Ananias was praying for him. His conversion on the way to Damascus had been so definite and clear that no room was left in the mind of either friend or foe to doubt its reality. This Jewish zealot, who had so feverishly fought the Christian faith up to the very moment that he met Christ on the road to Damascus that day, cried out: "Who art thou, Lord?" When the answer came, "I am Jesus whom thou persecutest," his changed and obedient heart answered, "Lord, what wilt thou have me to do?" The answer was given him, and of course he obeyed. In telling of this experience Paul afterward said: "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision." God told Ananias at the time he sent this man to pray for Saul that he was a chosen vessel unto Him.

Then, it is significant that, when Ananias came to Paul to pray for him, he greeted Paul with the expression, "Brother Saul," and said, "The Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me; that thou mightest receive thy sight [he had been struck blind], and be filled with the Holy Ghost."

Paul was a sanctified and Holy Ghost preacher who lived holiness and preached it to others, and he insisted that his converts receive the Holy Ghost. In telling of his call to preach he said that Jesus appeared to him, saying: "I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." (Acts 26:17-18). Throughout Paul's writings he clearly teaches the fact of indwelling sin, and declares that babes in Christ (young converts), are yet carnal. He tells us that the carnal mind is enmity against God, and insists that this "old man" must be crucified, that the "body of sin" (carnality) might be destroyed. In fact you will find that Paul deals with practically every phase of the subject of Christian holiness, both as to doctrine and as to the experience. Yes, he deals thoroughly and radically with both the positive and the

negative side of the question. He instructs, he pleads, he exhorts, and commands: And we even find him praying with great earnestness that Christ's followers might be sanctified. Hear him: *Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace SANCTIFY YOU WHOLLY; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it* (1 Thess. 5:21-24).

I find that Paul's characteristic attitude toward the doctrine and experience of holiness as a second definite work of grace is very forcefully set forth in his challenge to the disciples at Ephesus. He was definite and personal in his preaching when he asked: "Have ye received the Holy Ghost since ye believed?" Mark you, he said "since ye believed," and since does not mean at the same time. When the disciples were confronted with this question there was a frank

confession on their part that they had not been properly instructed about the Holy Ghost. They said: "We have not so much as heard whether there be any Holy Ghost." Then when Paul laid his hands on them and prayed for them, it is recorded that "the Holy Ghost came on them." By no means can I imagine the Apostle Paul preaching holiness in just a general way, or in a halfhearted manner, as some preachers preach it today. To him this experience of holiness of heart was vitally important, and not something to be taken or let alone. Elsewhere he boldly declared that without holiness no man could see the Lord. To Paul the experience of holiness had a very vital place in the provisions of the atonement of Christ. In his letter to the Hebrews he draws this conclusion: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach" (Heb. 13:12-13).

Book Banned in Spain

The Roman Catholic censorship has forbidden evangelicals in Spain to print a book entitled *Proofs of God's Existence*, by Samuel Vila. After a delay of more than one year the decision was recently announced. Catholic clergymen have said that Mr. Vila's book against atheism is very good, that they could approve it except for one thing—it was written by a Protestant. The case is very clear: Protestants are denied the right to write even against atheism simply because they are Protestants.

Statistics show that Christendom now constitutes the largest religious body in the world, numbering 888,803,000. This is more than double the next largest group, the Moslems, with 430,325,000. There are 537,533,000 Roman Catholics in the world, 214,133,000 Protestants, and 137,137,000 Eastern Orthodox. The total world population is estimated at three billion. In the United States there are 62 million Protestants, 42 million Roman Catholics, and almost 3 million Orthodox.

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What's "Wrong with Our Church Bulletins?"

By Irma Egel

THE CHURCH BULLETIN is important. It is the communication line that keeps our shut-ins, our university students, and our servicemen up to date on home-church activities. It is the news informer of coming events for the parish, the ambassador of friendliness for new members, the chronicle of a family's happenings. Yet too often we fail to give the church bulletin the attention that its importance would warrant. Some bulletins are in the same format that they were ten years ago. All could be improved.

The *Beacon-Journal*, a newspaper in Akron, Ohio, aware of hastily prepared and unattractive church newsletters, asked its area churches to send in their bulletins for evaluation in what they called "A Church Newsletter Clinic." Editors, feature writers, and a production manager served as critics.

The criticisms were sound and form an interesting check list for any church bulletin.

(1) Ink was not black enough. Too much of the printing and mimeographing was fuzzy and illegible. Sheets were smeared.

(2) Telephone numbers of the minister and the church staff members were omitted.

(3) Time of Sunday services, church school, and weekday services were not given.

(4) Paragraphs were too long. Short paragraphs with plenty of white space between make for easier reading.

(5) Increased news was needed and less repetitious thank-you's for routine church tasks.

(6) Headings should be printed. Hand-lettered headings detract.

Among the churches which submitted newsletters, some were praised for their excellent use of illustrations and layouts.

It is not always how much money is spent that counts. An inexpensive bulletin will often look and read just as well as a costly one. Legibility, short paragraphs, ample white space, good copy, and illustrations are the important factors.

One church member said to me, "I'd like to see our church newsletter handled by someone on the committee with a little experience in printing and writing copy. A lot of the material that clutters our newsletters is announcements for special groups that might better be sent by mail."

"What would you like to see in your church newsletter?" I asked.

The man smiled. "We have a mighty fine pastor," he explained. "I'd like to see a carefully quoted paragraph or two from his sermon. A few of his inspiring words would mean a great deal to our shut-ins, the students away at college, and our boys in service. Our pastor's sermons are never printed or broadcast. Those who cannot attend the services regularly miss a great deal."

He went on, absorbed in his subject: "Let's not forget a touch of humor too. Humorous happenings occur in a church as well as anywhere else. Laughter shared means a more closely knit church family.

"Emphasize the important. Readers will skim over a bulletin, sometimes missing the most interesting item. I recall a missionary who spoke at our church last week. Many of our members missed the event because

the announcement was wedged in among so many others. If the missionary's coming had been placed in bold type with plenty of white space around it, the attendance would have been much better."

"Your suggestions are sound," I said. "Why not pass them on to your church newsletter committee?"

"I think I will," the critic said thoughtfully. "Where we can improve newsletters, we all ought to help."

Church newsletter committees welcome news that sometimes only the church members themselves can provide. They are not averse to suggestions. The church letter is a most important means of communication. Let's keep it interesting, legible, and complete—with appeal for our new members as well as the old.

My own highest good and that of my neighbor is bound up in my proper adjustment to God.—J. B. C.

You've got to get up every morning with determination if you're going to go to bed at night with satisfaction.—Selected.

The only safe way to live is to make each task complete—a fit ending for all of life.—Selected.

A real salesman is one part talk and nine parts judgment. He uses the nine parts of judgment to tell when to use the one part of talk.—Anon.

God does not turn the light on to hurt but to help.—J. R. M.
(Fleming H. Revell Company)

We really have nothing at all to do with the future, save to prepare for it by doing with fidelity the duties of today.—Selected.

SERMON WORKSHOP

Supplied by Nelson G. Mink

He's COMING AGAIN!

A traveler chanced upon a lovely villa on the shores of a beautiful lake in Switzerland, far from the beaten tracks of tourists. He knocked at the gate and an old gardener opened it, bidding him enter. He showed him around the beautiful garden.

"How long have you been here?" the tourist asked.

"Twenty-four years," was the reply. Then the visitor inquired, "How often has your master come here?"

"Only four times," was the answer. "Does he write often?" the tourist asked next.

He received this reply, "No. He never writes."

"But I see you have the garden in perfect order, everything flourishing, as if you were expecting your master's arrival tomorrow."

"As if he were coming today," exclaimed the old man. "Today!"

—Selected

KEEPING THE RECORDS CLEAR

The aged couple had undergone an exciting day, observing their fiftieth wedding anniversary. Now the callers were gone, and Mother was testifying to her immediate family.

She said, "Our life together has been like one long, sweet song. At the close of every day, before we have gone to sleep, every grievance and misunderstanding has been spoken of freely, and just as freely forgiven."

This is a classic example of the relationship we should seek to maintain with our own Heavenly Father.

—FOREST L. HUFFMAN

SOME SENTENCE SERMONS

"When you sing your own praise, you always get the tune too high."

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"The minimum of the Bible standard is to show to the world that you do not belong to it."

"It did not take the Lord long to get the people out of Egypt, but it took forty years to get Egypt out of the people."

"Gossip is that which goes in both ears and comes, greatly enlarged, out of the mouth."

"What we are is God's gift to us; what we make of ourselves is our gift to God."

"Some people think a thirty-minute sermon is too long, so they substitute a sixty-column Sunday newspaper instead."

"Whether it is on the road or in an argument: when you see red, STOP."

—American Holiness Journal

THE DEVOTION OF A HEATHEN

A woman in India stood by a heathen temple that was in the process of construction. A missionary asked her the cost of the building.

She looked at her questioner in surprise and answered, "Why, we don't know. It is for our god. We don't count the cost."—Anon.

A STRING OF EMPTIES

One railroad company pays a man fifteen thousand dollars a year just to keep track of the empty cars for them. They consider this mighty important work, and pay a man this well for it.

We have lots of "empties" scattered here and there that need constant checking on, to try to keep them in the production lines.

The Preacher's Magazine

ATTITUDE

The important and decisive factor in life is not what happens to us, but the attitude we take toward what happens. The surest revelation of one's character is the way one bears his suffering. Circumstances and situations may color life, but by the grace of God we have been given the power to choose what that color shall be. The effect that misfortune, handicap, sickness, and sorrow have upon life is determined by the way in which we meet it."

—CHARLES R. WOODSON, *Pulpit Digest*

ADVERSITY

The *Virginia Methodist Advocate* says, "The average man can stand adversity better than prosperity."

RIGHT OR WRONG

"Experience has taught me that it takes half as much time to do a thing right as it takes to explain why I did it wrong."

—BURTON HILLIS

POINT OF VIEW

Clarence Darrow, the noted criminal lawyer, was to participate in a debate with another attorney.

"Are you familiar with the subject?" Darrow was asked.

"No," he confessed, "I believe not."

"Then," he was asked, "how can you engage in a debate?"

"Easily," said Darrow. "I'll take the negative side. I can argue against anything."—*Milwaukee Journal*

OVERCOMING DIFFICULTIES

No age before ours has been so determined to give children "all the advantages" of a good education and a happy, normal childhood.

Yet the lives of great men nearly always remind us that they frequently had none of these good things, and that

overcoming difficulties was a stimulus, not a deterrent."

—JOSEPH WOOD KRUTCH

BRETHREN—YOUR TRIP TO THE HOLY LAND

A certain young Methodist preacher years ago took every opportunity to tell about "When I was in the Holy Land." Upon one occasion Bishop Ames could stand it no longer and said: "Young man! I would rather be with Christ five minutes than to be five years where He had been."

THE ALL-WOMAN JURY

The prisoner in the courtroom became extremely worried after his jury had been selected, when he noticed that they were all women. Turning to his attorney he asked: "Do I have to be tried by a woman jury?"

"Be still," his attorney advised.

"I won't be still," the prisoner exclaimed. "If I can't fool my own wife, how can I fool twelve strange women? I'm guilty."

—Selected

A GOOD MOTTO

Lord, make me a nail
Fastened securely in its place;
Then from this thing so common and so small

Hang a bright picture of Thy face,
That travelers may pause to look upon
The loveliness depicted there.

And traveling on their wearied ways
Each radiant face may bear,
Stamped so that nothing can efface,
The image of Thy glory and Thy grace.

Lord, let not one soul think of me.
Only let me be
A nail upon the wall,
Holding Thy picture in its place.

—HILL, appearing in *Fairfield, Portland, Oregon, Church Bulletin*

August, 1963

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SERMON STARTERS

Theme: Full-grown Character

TEXT: *For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ (Eph. 4:12).*

THOUGHTS ON PERFECTION

The Greek lexicons in commenting on *telos*, *telios*, and *telestai*, words for "perfect," "perfecting," etc., have this to say:

"Complete, entire as opposed to what is partial and limited."

"Fully accomplished in spiritual enlightenment."

"Mature, complete, full grown."

"An end attained, consummation, full performance, perfect discharge, fulfillment."

"Brought to completion, fully accomplished, fully developed, without short-coming in respect of a certain condition."

I John 4:17—*Herein is our love made perfect*. . . This part of this wonderful verse when it is expanded from the original reads like this: *Herein is our love brought to a state of completion, mature and full-grown, and so continues.*

Theme: The Various Theories of Holiness

- I. The Set-apart Theory. True holiness includes this, but more.
- II. The Growth Theory. Always striving—never arriving.
- III. The Reformation Theory. Makes man the active agent.
- IV. The Zinzendorf Theory. Count Zinzendorf, contemporary of Wesley. Godly man, earnest Christian, but understood and preached, We "get it all at once."
- V. Consecration or Dedication Theory. Usually stops with the human side.
- VI. Imputation Theory. Holiness is only put down to our account. We

don't really have it. God looks at us through Christ, and sees our holiness only in Him. Carradine said it was like "snow on a barnyard. The filth is still there etc."

VII. Purgatorial Theory. Holiness does come, but after we have been removed from this life.

VIII. Death Theory. Makes death the agent, instead of Christ.

IX. There is a real, workable experience that is more than a "Theory." Eph. 4:24—*And that ye put on the new man, which after God is created in righteousness and true holiness.* This and a goodly number of other passages firmly establish a thorough, heart-cleansing, Spirit-baptizing, present-victorious sanctification for all who meet the conditions.

Theme: Thoughts on Fullness

TEXT: *And of his fulness have all we received, and grace for grace (John 1:16).*

- I. General Survey of Fullness (see above)
The "grace for grace" phrase has been run through this way: "Grace over against grace" and "Grace because of grace," and "Grace on account of grace."
- II. A Fullness of the Spirit (Eph. 5:18)
- III. A Fullness of Wisdom (Col. 1:9)
- IV. The Fullness of God (Eph. 3:19)

Theme: Thoughts on Holiness

HOW OUR SANCTIFICATION IS MADE POSSIBLE

- I. The Instrumental Cause Is the Word (John 17:17).
- II. The Provisional Cause Is Christ (I Cor. 1:30).
- III. The Efficacious Cause Is the Blood (Heb. 13:12).

IV. The Efficient Cause Is the Holy Spirit (Matt. 3:10).

V. The Procuring Cause Is God Himself (I Thess. 5:23).

VI. The Effective Cause Is Our Faith (Acts 26:18)

(Faith closes the circuit and makes the connection real.)

MORE THOUGHTS ON THE HOLY SPIRIT

Seven places in the new Testament are recorded where the Holy Ghost was received:

- I. Jesus at Jordan (Matt. 3:16).
- II. The 120 at Pentecost (Acts 2:4).
- III. The Large Group in Acts 8:17.
- IV. The Samaritans (Acts 8:17).
- V. Paul, the Apostle (Acts 9:17-18).
- VI. The Household of Cornelius (Acts 10:45-46).
- VII. The Ephesian Elders (Acts 19:6).

Theme: Where the Greatest of All Battles Are Fought

TEXT: *Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand (Eph. 6:13).*

- I. The Reasons for the Conflict
- II. The Strength for the Conflict
- III. The Equipment for the Conflict
- IV. The Victory in the Conflict

Theme: Jehovah-Jireh—the Lord Will Provide

TEXT: *And Abraham called the name of that place Jehovah-Jireh, as it is said to this day, In the mount of the Lord it shall be seen (Gen. 22:14).*

- I. He provides the right thing.
- II. He provides at the right place.
- III. He provides at the right time.
- IV. He provides confidently.
- V. He provides expectantly.
- VI. He provides continually.

How Men Are Lost

SCRIPTURE: Matthew 22:1-14

- A. By indifference
- B. By rejection
- C. By open hostility (v. 6)
- D. By accepting the invitation, but not having the wedding garment

—LEONARD J. DEAKINS

Theme: The Credentials of a Real Christian

TEXT: *And God is able to make all grace abound toward you; that ye always, having all sufficiency in all things, may abound to every good work (II Cor. 9:8).*

- I. First Credential. Being transformed into His image (I John 3:1-3).
- II. Second Credential. Being empowered by the Holy Ghost (Acts 1:5).
- III. Third Credential. Being led by the Holy Spirit (Rom. 8:14).
- IV. Fourth Credential. Being possessed of a right spirit ourselves (Rom. 12:21).

Theme: Give Benjamin Up

TEXT: *Ye shall not see my face except your brother be with you (Gen. 43:3).*

- I. Exacting demands from the governor of Egypt. No compromise.
- II. The outlook from Jacob's point of view.
- III. The crisis—yielding life's dearest treasures.
- IV. What consecration really means.
- V. The results always wonderful (with Jacob and with ourselves).

A Threefold Rejection

SCRIPTURE: Matthew 22:1-14

- A. They made light of the messengers
- B. They made light of the Son.
- C. They made light of the King.

—LEONARD J. DEAKINS

They Make Light of It

SCRIPTURE: Matthew 22:1-14

- A. They made light of the invitation.
- B. They made light of the opportunity.
- C. They made light of duty.
- D. They made light of human life.
- E. They made light of sin.

—LEONARD J. DEAKINS

PREACHING PROGRAM

This is one in the series of sermons from college presidents. Dr. O. J. Finch, president of Pasadena College, preferred to submit his in outline form.—Editor.

The Indwelling Comforter

SCRIPTURE: John 14:15-21

INTRODUCTION: God's Redemptive Plan

1. The Design:

To fit the sons of men for the society and service of God.

2. The Necessity:

The rebuilding of human character. God is a holy Being. Any likeness on the part of man requires the building of holy character out of the presently degenerated manhood.

3. Cause for Praise to God:

For redeeming us rather than casting us aside while He made another—a new race for himself.

I. THE GIVING OF THE COMFORTER

A. Three Conditions

1. A Living Relationship with Christ

If ye love me (v. 15).

2. A Righteous Life

If . . . keep my commandments (v. 15).

3. The Intercession of Christ

I will pray the Father (v. 16). Living relationships and righteous life. Personal characteristics which cause Him to intercede for us.

Chapter 17—records one of His prayers for us.

Pentecost—evidences that His prayer was heard.

Our confidence—His praying brings the answer.

B. Three Consequences

1. The Comforter—a "Gift"

Shall give you another Comforter.

"Send" would imply "mission"—could be to enemies.

Spirit is "given" to His faithful ones.

2. Given to Obedient Disciples

Not an arbitrary act but result of meeting conditions.

None a candidate for coming of the Spirit until clean in life.

Some excuse inconsistencies by saying, "I am not sanctified."

Any Christian, carefully obedient, may receive Him.

3. A Permanent Indwelling

He dwelleth with you, and shall be in you (v. 17).

May abide with you for ever (v. 16).

A permanent bestowal upon certain consistent conditions.

II. HIS TRANSFORMING PRESENCE

A. Negative—Cleansing

Cleansing of the moral nature.

Removal of the inordinate desire.

B. Positive—His Indwelling

1. Rectifying of the Moral Nature

Not the mere removal of something from us.

Carnality—not something wrong in man but *with* man.

Holiness is health—*soul health.*

2. Unifying of Our Moral Nature

Self must be removed from the throne before God can reign supremely.

No true integration of personality until He is the very heart and center of our lives.

3. The Indwelling of the Spirit

The divine subsidy for all human faculties.

Filling all human capacities *with life and power.*

III. THE SIGNIFICANCE OF HIS PRESENCE WITHIN

A. A Continuous, Satisfying Companionship

Disciples had three and one-half years of fellowship with Jesus and felt His departure would be their ruin.

Christ's Announcement (*John 16:7*).

"It is expedient for you that I go away." In essence He said:

"You will be better off with Me gone."

"The Comforter will mean more to you than I can."

"With Him, there will be no nights of separation, no intervening barriers, no defeating distance."

B. An Inward Teacher (*John 14:25-26; 16:13*)

He is:

The Interpreter; Revealer; Reminder of Truth.

The Subject Matter of His Instruction:

Life—death—resurrection—ascension of Christ—consequent personal benefits.

By the Spirit's Entrance:

We have Truth dwelling within us.

Too little is made today of the *indwelling* of the Spirit.

C. The Joy of the Abiding Comforter

Only salvation in the Spirit has a truly joyous song.

Three Kinds of Joy:

Natural—human, intellectual.

Unnatural—some stimulant to emotions

Supernatural—not springing up—but handed down from heaven—implanted within the soul

Kingdom of God is . . . righteousness, and peace and joy in the Holy Ghost.

D. The Spirit of Hope (*John 16:13*)

He will shew you things to come.

Centers in His second coming and in our eternal home.

Evidence of truly Christian hope, *purifieth himself* (*John 3:3*).

IV. SOME PRACTICAL RESULTS

A. Successful Praying (*John 14:13-14; 16:23-26*)

Significant promises of Christ in the foregoing verses.

St. Paul's testimony (*Rom. 8:26*)

B. Protection Against Offense (*John 16:1*)

Preservation from "evil" (*John 17:15*)—removal of desire.

Preparation for eternity (*John 17:12*)—through divine protection and care.

C. Home at Last (*John 17:24*)

Be with Him and partakers with Him of that matchless glory.

The King's Remembrancer

SCRIPTURE: II Pet. 1:12-15

INTRODUCTION:

1. The expression "in remembrance" occurs three times in this passage.
 - a) One who reminds another functions as a remembrancer.

Officers of the Exchequer in Britain in charge of the collection of debts, owed to the crown are called the "King's Remembrancers."

- b) So Peter takes to himself this function in the Early Church, and hence his (1) readiness to remind them, (2) his persistence in stirring them up to recollection, and (3) his provision for their future recall.

2. Technically, in the Christian system, the Holy Spirit is "the King's Remembrancer" (John 14:25); but He works through human instruments.

- a) So, just as Jesus had made provision for Peter's recall of Jesus' teachings,

- b) Now Peter makes provision for the Early Church to remember those great truths which Peter had learned from Jesus and by the help of the Spirit had passed on to them.

3. So, "lest ye forget," Peter says:
I will remind you of the past;
I will stir you up in the present;
I will provide for your recall in the future.

4. Having warned them against forgetfulness in verse 9, he now declares his purpose to keep them mindful of instructions given.

I. I WILL REMIND YOU WHO ARE ESTABLISHED IN THE TRUTH (v. 12).

A. To fail here would be negligence.

1. "I will not be negligent to keep you from becoming negligent." John Wesley has commented: "Everlasting destruction attends your sloth, everlasting glory your diligence."

2. It was both Peter's duty and commission to "strengthen the brethren" (Luke 22:32).

B. Such reminder is appropriate for those instructed and established.

1. "The present truth."

- a) The truth of the gospel that is present with you (Col. 1:5-6; Jude 3).

- b) Some translations suggest the truth of Christ's presence.

At least though Peter be absent from them, and soon would be permanently so, the truth is present.

2. The things which ye know and the truth wherein ye have been established.

- a) No one is so familiar with divine truth that he can neglect its constant recall.

- b) Peter would have them to excel those Galatians who only ran well for a season, but were soon hindered (Gal. 1:6; 3:1; 4:9; 5:7).

- c) Of this I must always "put you in remembrance."

II. I WILL REMIND YOU WHILE I AM PRESENT WITH YOU IN BODY (vv. 13-14).

A. It becomes me as an apostle to stir you up (v. 13).

1. It is fitting for any ambassador of Christ to arouse the saints' remembrance.

The true exhorter creates a stir.

2. It is fitting as long as my frail tent stands.

"This tabernacle."

"The comparison of the human body to a dwelling is in all literature, and the temporary nature of a tent makes it specially appropriate."—PLUMMER.

Tomorrow may be moving day; let us be zealous today.

B. Especially since by my Lord's

prophecy my departure will be sudden (v. 14):

Greek: "The putting off of my tent will be done swiftly."

1. Peter had his Master's assurance that he too would die a violent death (John 21:18-19).

Thus he was living in readiness for the sudden summons, which he felt would come soon.

2. He who stands looking into the jaws of death has an increased sense of the value of truth.

A sudden departure would leave him no time for lengthy farewells.

"Lest I have no opportunity to remind you then, I shall do so constantly now."

III. I WILL MAKE PROVISION TO REMIND YOU EVEN AFTER MY EXODUS (v. 15).

A. Peter recalls two terms which he heard used on the Mount of Transfiguration: "exodus" and "tent."

1. Moses and Elijah talked with Jesus about His exodus in Jerusalem.

Their term impressed itself in Peter's thought.

2. Death for the Christian is a new exodus to the true homeland.

B. Peter's legacy to successive Christian generations.

1. Were his Epistles and his preaching.

2. Mark's Gospel—which Clement of Alexandria referred to as "the Memoirs of Peter."

(Daniel Steele believes Mark's Gospel really breaks off suddenly at Mark 16:8.

Cf. his *Milestone Papers*, p. 65. Was this point in the dictation of his "memoirs" the moment when the exe-

cutioner came to Peter's prison announcing that the hour had come?)

3. At least Peter promised:

"I will leave such a permanent record of my views on these subjects, that you may not forget them."—Barnes' Notes.

"Always ye may have ready recall, after my departure, of these momentous truths."

4. Thus does his posthumous influence continue today to stir us up and to put us in remembrance of these things that matter most.

CONCLUSION

1. Lest we forget:

- a) Let us be established in the truth.

- b) Let us remember the brevity of life.

- c) Let us take zealous heed to the future.

2. Let us use memory to insure our salvation.

The rich man heard Abraham saying: *Son, remember!* But memory in hell brings only torment.

—ROSS E. PRICE

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Christian Sanctification

SCRIPTURE: I Thess. 1:1-10; 11:13-14; 3:10-13; 4:3-8; 5:15-24*

TEXT: I Thess. 5:23-24: *The very God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. Faithful is he that calleth you, who will also do it (A.R.V.).*

INTRODUCTION: Note the passages preceding the text in this Epistle which clearly indicate the radical conversion of these Thessalonian Christians and their continuance in the grace of Christ, especially I Thess. 1:3, 9-10, and then 3:13,

which verses indicate that though they were converted they required yet to be sanctified wholly.

I. CHRISTIAN SANCTIFICATION IS A GOD-WROUGHT EXPERIENCE: *The very God of peace himself sanctify you wholly* (v. 23a).

A. Sanctification experientially is the work of God in the soul of the fully consecrated believer: "The very God . . . himself sanctify you wholly."

B. Sanctification experientially is a work of peace wrought by God in the soul of the believer: "The very God of peace himself sanctify you wholly."

1. The carnal disposition disturbs and divides the affections and loyalties of the believer (see Rom. 8:5-13).
2. God sent Christ to make peace in man's soul through the blood of His cross (see John 17:17 and 11b).

C. Experiential sanctification is a complete work: "The very God of peace sanctify you wholly."

1. Sanctification destroys the disease germs of the inner sinful nature (see Ps. 51:2, 7).
2. Sanctification heals the sin diseased soul of man (see Ps. 51:10).
3. Sanctification restores the believer's soul to a spiritual and moral health and wholeness ("wholly," John 17:17, 22-23).

II. CHRISTIAN SANCTIFICATION IS A PRACTICAL EXPERIENCE: . . . *may your spirit and soul and body be preserved entire, without blame at ("until"—A.V.) the coming of our Lord Jesus Christ* (see Eph. 1:13-14; 4:30).

A. Sanctification preserves the believer in his justified relationship with God through the Holy Spirit. "Of the three here mentioned [spirit, soul, and body], only the last two are the natural constituent parts of man. The first is adventitious [that is, something added from without], and the supernatural gift of God, to be found in Christians only" (John Wesley, *Explanatory Notes upon the New Testament*, p. 763).

B. Sanctification integrates and preserves the believer's personality or soul: *May your . . . soul be preserved.*

C. Sanctification integrates and preserves the believer's body in relation to his personality and God's Holy Spirit: *May your . . . body be preserved* (see I Thess. 3:4-7 and Rom. 6:11-14).

D. Sanctification is progressive and continuous: at ("until"—A.V.) *the coming of our Lord Jesus Christ.*

E. Sanctification preserves the believer in "blamelessness" before God but not faultlessness.

III. CHRISTIAN SANCTIFICATION IS A DIVINELY ASSURED EXPERIENCE: *Faithful is he that calleth you, who also will do it.*

A. This assurance is based upon God's call of the believer to holiness (see Rom. 1:6-7 and I Thess. 4:7).

B. This assurance is based upon God's purpose for the sanctification of the believer (II Thess. 2:13-14 and I Thess. 4:3).

C. This assurance is based upon Christ's provision of sanctification for the believer (see Heb. 13:12).

—ROSS E. PRICE

BOOK BRIEFS

THE RAINBOW AND THE RESURRECTION

Johnston G. Patrick (160 pages, cloth, \$2.95, Zondervan).

From year to year we are on the search for significant books for the Lenten season. So many books are published dealing with pre-Easter themes that we wonder if anything new and distinctly worthwhile can still be produced.

In *Rainbow and the Resurrection* we have a decidedly distinctive and worthwhile pre-Easter book. The author was born in Scotland, took some of his schooling in Cliff College, England. He pastored churches in various parts of the world, and at the present time serves as pastor of the First Presbyterian Church, Crafton, Pennsylvania.

The book has three significant qualities: (1) It is sermonically solid. (2) It is illustratively sparkling. (3) It has literary music.

There are sixteen sermons here divided in four general groupings—(1) Lent, (2) The Seven Last Words, (3) Good Friday, (4) Easter.

This author has a delightful ability to select some details of the general scene of pre-Easter activity and point out sermonic gems that have all too long been bypassed. This is uniquely pointed out in his five sermons in the section on Lent. Two of the outstanding messages here are: "A God of Valleys" and "Help from the Hills."

He deals well with the seven last words, but I think perhaps the pinnacle value of the entire book is wrapped up in the last two sermons on Easter. "The Great Spring Morning" and "The Easter Hope" sparkle with illustration and sing their way into your heart.

If being born in Scotland guarantees such writing, we could well wish we were all born there.

THE PSYCHOLOGY OF CHRISTIAN EXPERIENCE

W. Curry Mavis (160 pages, cloth, \$3.00, Zondervan).

Dr. Mavis is professor of pastoral theology at Asbury Theological Seminary. He is known as the author of two previous books, both of which were outstanding in merit, *Advancing the Smaller Local Church*, and *Beyond Conformity*.

The author is thoroughly Wesleyan in his doctrinal loyalty and is a carefully trained psychologist and psychiatrist. The book is divided into three sections: Number One, *Becoming a Christian*; Number Two, *Keeping Spiritually Fit*; Number Three, *Living Materially*.

He deals with such areas of truth as Repentance, Forgiveness, Cleansing, Assurance, Spiritual Maladjustments, Spiritual Frustration, Spiritual Health.

Your book man would recommend that, if you need to do without a meal to get this book, it will be a sacrifice well made. It should be on the shelf of every Wesleyan minister.

THE UPWARD CALLING

R. E. O. White (202 pages, cloth, \$3.50, Eerdmans Publishing Company).

This is the third in a trilogy of devotional books by the same author. The previous two books were *Stranger of Galilee* (Meditations on the Life of Our Lord) and *Beneath the Cross of Jesus* (Meditations on the Passion of Our Lord), and now the third one, *The Upward Calling*, which is a series of meditations on the Christian life.

This author is most certainly a superior writer. He proved it in the previous books, and in this third book the quality of writing is maintained. It is actually brilliant writing with superior insight, spiritual perception, and a certain literary charm.

There are seven sections in the book: Evangelical Assumptions, Parliamentary Principles, Illuminating Metaphors, Concentric Responsibilities, Illustrative Applications, Interior Resources, Ultimate Ideals. There are thirty-seven brief chapters.

Inasmuch as each chapter in the book deals with a different facet of the Christian life, you can well see that there is given a wide coverage, and to each is given a keen analysis. Let me illustrate. In the section of the book devoted to Illuminating Metaphors, he has the following six discussions: The Christian Son, The Christian Scholar, The Christian Pilgrim, The Christian Athlete, The Christian Soldier, and The Christian Slave.

You will not find this to be a treatise on doctrine, and you would look in vain for Wesleyan interpretation; but if you will read it to discover spiritual perception and keen, challenging ethical urgency, you will be rewarded.

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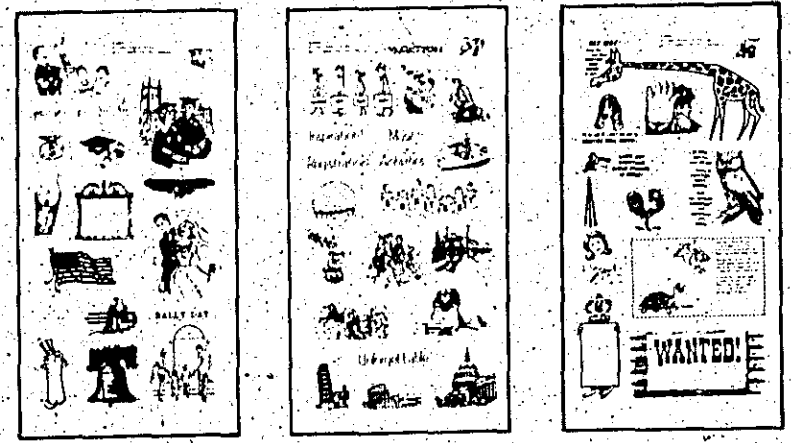


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